THE
MONTHLY REVIEW,
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ART. I. *A Voyage to Cochin China*, in the Years 1792 and 1793: containing a general View of the valuable Productions and the political Importance of this flourishing Kingdom; and also of such European Settlements as were visited on the Voyage: with Sketches of the Manners, Character, and Condition of their several Inhabitants. To which is annexed an Account of a Journey, made in the Years 1801 and 802, to the Residence of the Chief of the Booshuana Nation, being the remotest Point in the Interior of Southern Africa, to which Europeans have hitherto penetrated. The Facts and Descriptions taken from a Manuscript Journal. With a Chart of the Route. By John Barrow, Esq, F.R S., Author of "Travels in Southern Africa," and "Travels in China." Illustrated and embellished with several Engravings by Medland, coloured after the original Drawings by Mr. Alexander and Mr. Daniel. 4to. pp. 450 and 21 Plates. 3l. 13s. 6d. Boards. Cadell and Davies. 1806.

ONE of the most amusing and best informed travellers of modern times here again presents himself before the public, sure of being favourably received *. That he feels, indeed, very confident of indulgent treatment is fairly to be inferred from the high price that he has fixed on a volume, which is, in fact, the least important and the *most made up* of his productions: since the chief part of its new and curious matter, viz. that which relates to Cochin China, might all have been comprized within the limits of an octavo.—Concerning the price of the work, however, we mean not to be illiberally churlish. Mr. Barrow is earning a very proper and just reward of his labours, when he lays the rich under contribution; and none but the rich will pay three guineas and a half for a volume that may be read in a few afternoons, and then will repose on the shelf. The learned need it not, for whose sake, because they are rarely affluent, it is principally to be desired that books should be cheap. Yet a large reading tribe must be excluded from the gratification of perusal; and if there be a hardship in this exclu-

* For Mr. B.'s *Travels in China*, see Rev. Vol. xlvii. N. S. p. 337. For his *Travels in Africa*, see Vols. xxxv. and xlv.

sion, it is like those which they are continually experiencing, in being deprived of luxuries intended for and suited to the wealthy and extravagant. Cheaper productions will in time make their appearance, from authors who have a reputation to establish, or who travel unaccompanied by a draftsman.

If Mr. Barrow's presumption on public favour, then, extended no farther than in requiring a little money from those who are well able to pay it, and who need not pay it if they are unwilling, all would be well; and if as *poor* critics we envied the wealth flowing in on him, still as *just* critics we ought not to question the propriety of his conduct:—but this confidence in public favour seems to have absolved the author from the trouble of soliciting and the care of preserving it. He writes evidently more at his ease, but not with increased grace. The rapid sale of his works has released him from scrupulous caution against inaccuracy, and, consequently, from the concomitant danger of stiffness and formality: yet this liberation seems not to have endowed his style with flexibility and elegance. In the present work, he does not appear to us as an author possessing the habits of composition. In sentiment, too, he takes what may be called liberties with the reader: but an author ought to be very ceremonious and punctilious; and he should apologize if he makes an aukward interruption, or an inconvenient digression. When the voyager is proceeding with a fair wind towards the splendid shores of Janeiro or the lofty hills of Teneriffe, he ought not to arrest his course by a philippic in bad taste against the French, against Dr. Darwin, or against Dr. Price; since the connection of such invectives with Cochin China is neither pleasantly felt nor easily discerned. A great writer, indeed, began with tar-water, and ended with the Trinity: but, though the dexterity and easiness of the transition may be admired, no one, we believe, ever recommended or adopted the plan. The propriety and fitness of certain discussions and sentiments depend very much on the occasion and season of their introduction. Things that are good in the abstract may be ill-timed: declamations against French tyranny, finesse, and peculation, were formerly useful, and proofs of the same bad qualities will be always applicable, while we are fighting against them: but, if we have not the proof, the declamation is rather out of season; and it oppresses a subject which is already too much burthened. With regard to Dr. Darwin, he has been exposed to public censure and ridicule in a mode much more successful than that of Mr. Barrow; and when we are again disposed to laugh at his extravagant fancies, we shall rather turn to the burlesque pages of the Poetry of the Anti Jacobin, than to solemn refutations in the Travels to Cochin China.—Dr. Price was during his life-

life-time attacked by a celebrated writer, not for his calculations, but for his political preachments. If he be really wrong in his calculations, we should be very glad to know where, and in what degree. Mr. Barrow (p. 11.) says that he 'is inaccurate in many of his calculations:' this may be: but the author should have condescended, in a small note, to have enlightened the public and the gentle reader: he has advanced the accusation and applied the sarcasm; he ought not to withhold the proof. Writers exist who, on this subject of calculation, are willing and competent to vindicate Dr. Price: able, perhaps, to retaliate and avenge. We remark now and then among authors a certain careless and dashing style of censure and crimination which is not to be tolerated, and which is indeed not very moral. It is easy to construct acrimonious and contemptuous sentences, but it ought not to be very safe; and it is not necessary to write a quarto to refute them. Such petty sarcasms and sneers, even though they should be merited by the subject of them, if not called forth by the occasion, ought surely to be omitted: they are neither dignified nor elegant: they gratify malice alone: they add nothing to the reputation of the author; and though he might be grievously distressed for materials, still a page or two, out of four hundred, could well have been spared.

We have now nearly cleansed our bosom of "the perilous stuff" of animadversion; and with composure and alacrity we are ready to attend the author on his voyage. As his former *Travels in China*, in company with the British Embassy, gave no narrative of his route to that Empire, the present volume supplies this defect, and relates the details concerning the subordinate kingdom of Cochin China.

In the island of Madeira, at which place the squadron first touched, Mr. B. visited a Franciscan convent; in which was a chamber of skulls, arranged along the walls and ceiling:

'The old monk (says Mr. B) who attended as shew-man was very careful to impress us with the idea that they were all relics of holy men who had died on the island; but I suspect they must occasionally have robbed the church yard of a few lay-brethren, and perhaps now and then of a heretic, (as strangers are interred in their burying ground,) in order to accumulate such a prodigious number which, on a rough computation, I should suppose to amount to at least three thousand. The skull of one of the holy brotherhood was pointed out as having a lock-jaw, which occasioned his death; and, from the garrulity of our attendant, I have no doubt we might have heard the history of many more equally important, which, though thrown away upon us who had no taste for craniology, would in all probability have been highly interesting to Doctor Gall, the famous lecturer on skulls in Vienna. On taking leave we deposited our

mite on the altar, as charity to the convent, which seems to be the principal object in view of collecting and exhibiting this *memento mori* of the monastic and mendicant order of St. Francis.'

The inhabitants of Madeira are stated to be a meagre, filthy, and itchy race, dressed in gloomy suits of black; and, which must astonish and shock an English observer, the fair daughters of the isle 'step aside with perfect composure to the creeks and corners of the streets, and, like Madame Rambouillet, "pluck their roses" in open day, and in full view of every passenger.' Against such a custom, every Londoner would cry *shame:* not adverting to the indelicacy of the same practice with our robusteous males, and to the sight of which his wife and daughters are continually exposed.

Of Mr. Barrow's national covetousness we had received hints before we read his book; and indeed he scarcely meets with a convenient bay, or a pretty island, which he does not long to transfer to the English. From Madeira, we derive every advantage that a commercial nation can wish to obtain. We bring thence its wines, and we carry thither our manufactures; and, which is the great point, the nation is not burthened with any establishment attached to it: yet the author says, 'for the mere improvement of the island and the condition of the people, the English *ought* to be masters.' He then proceeds to survey the landing places and defences; not perhaps entirely without the hope that our government may, in some future period, send out a force for the generous purpose of *improving* the island and the condition of the people. We cannot but think that this avidity for foreign territory proceeds not from an enlightened and enlarged policy, but from mere commercial selfishness. When great foreign possessions are supported, the merchants are benefited, but the bulk of the people is oppressed with the expence of maintenance. The patriotic traders at Lloyd's care not how many settlements like Buenos Ayres are taken into our possession: Government, that is the people, pays for the expedition and the garrison: but the cent. per cent. profits are gathered by a few individuals. We must, indeed, possess some ports and inlets for our commerce, but it is the nation's interest to have few establishments that largely drain us of men and money. Our veteran regiments may be stationed inactive in the southern hemisphere, while France is striking a blow against the very existence of English power.

Before we quit Madeira, we must note a peculiarity which we do not recollect to have before seen remarked; viz, that a Portuguese beggar, when about to solicit charity, apparels himself in his *best* cloaths.

The

The island of Teneriffe, which is next visited, does not violently excite the author's cupidity: it has, however, some *charms;* it may be defended by a small but *well disciplined* garrison; and in the possible prospect of some future invasion of it, Mr. B. surveys the landing places, &c. and suggests the mode of attack. He rails frequently against the French, and once, if we recollect rightly, against French commercial agents: but, though we readily grant that his views are highly honourable and patriotic, yet, whenever we attended him on his surveys of the bays, landing-places, and batteries of neutral powers, we could never divest ourselves of the notion of a *commercial agent.*—Some pages are devoted to the narration of an *unsuccessful* attempt to ascend the Peak of Teneriffe: but the travellers were consoled for their disappointment by *a ball in the evening.*—Mr. Barrow states the population of Teneriffe at about one hundred thousand. We doubt, therefore, whether, *a small but well disciplined* garrison would be sufficient to keep the place secure, should we be unwise enough to take it.—The air is salubrious, and population is on the increase.

From Teneriffe, the squadron sailed to St. Jago. When the ship arrived within the limits of the Trade Winds, the smoothness of the sea and the equable motion of the vessel tempted the passengers to the pastime of fishing; and they caught sharks and dolphins. The first were taken without pity, since they were considered as the tyrants and tygers of the deep: the latter were hooked and hauled on deck, not for the delicacy of their flesh nor for their bad qualities, but that the anglers might enjoy 'the delight of observing the exquisitely beautiful but evanescent tints of colour, that pass in succession over the surface of their bodies, in the agonies of dying.'—Mr. B.'s account of the sword-fish is curious:

'There are instances, still more extraordinary than the salmon-leap of the astonishing power which the muscles of fishes are capable of exerting; so very extraordinary indeed, that were they not authenticated in such a manner as not to leave the possibility of a doubt, they would certainly be considered as the inventions of voyagers. Ships' sides of thick oak plank have been completely perforated by the snout of the sword-fish, not of the common species the *Xiphias gladius*, of which we struck one at the entrance of Porta Praya bay, but another or at least a variety, of greater dimensions, being sometimes from twenty to thirty feet in length, and distinguished by a large spotted back fin, and by the rounded extremity of the snout or boney process. *Van Schouten* of *Horne*, in his very entertaining voyage round the world, about the beginning of the seventeenth century, states that "a great fish or a sea monster, having a horn like a common elephant's tooth, not hollow but full, struck the ship with such great strength that it entered into three planks of the ship, two of

green and one of oaken wood, and into a rib, where it turned upward to their great good fortune." In the year 1801, a Danish ship came into the Cape of Good Hope, in consequence of springing a leak off the Brazil coast. On examination it was found that she had been struck by a sword-fish, the snout of which had penetrated the bottom, where it still remained, having snapt close to the plank on the exterior side of the vessel. In the same year a small English ship came into Table bay, having received in the Southern Atlantic a stroke from a sword-fish, which buried part of the boney snout so deep in the stern post as to impede the action of the rudder. These two facts consist with my own knowledge, which, together with the piece of plank from the bottom of an East Indiaman, now in the British Museum, transfixed by the sword of this fish, may satisfy the doubts of the most sceptical on a subject which was known to the ancients perhaps more than two thousand years ago, as it is mentioned by Pliny to be a fact indisputably established long before his time.'

In his schemes of English aggrandizement, we think differently from Mr. B.: but we sympathize sincerely with his truly English Indignation, when he describes the ship *The Resolution* of the immortal Cook transformed into a smuggling whaler, under the colours of France. The *Resolution*, as Mr. B. remarks, should have been preserved for a national monument, as Queen Elizabeth preserved the ship in which Drake sailed round the world.

The next object visited was Rio de Janeiro; and the animated description of the author, aided by his coloured plates, has so far prevailed over our sedentary indolence, that we have ventured to wish to visit its beauties. The written description of Mr. B., however, goes beyond the sketches of his companion; and if it has not given us clear conceptions, it has at least warmed us: but as we cannot exactly separate the feeling from the conception, we forbear to quote the description, since it may be inefficacious with other readers. We rather extract what is sufficiently intelligible: viz. Mr. B.'s description of the annoyance with which winged and crawling venomous animals infested the voyagers:

'We had little reason to complain of the climate of Rio during our stay. Though the sun was just on the southern tropic, and consequently nearly vertical, during our residence here, yet we seldom suffered any inconvenience from heat, or were prevented from taking our usual quantity of exercise. The general temperature of the air in the day was from 76° to 84° of Fahrenheit. The nights were by far the most disagreeable. If we attempted to walk in the open air, the bats or the fire flies *(Lampyrus)* were every moment threatening to dart against our faces; if we remained in the house, scorpions, and centipedes, and scolopendras were constantly crawling over the floor; and a disagreeable, disgusting, but

but perfectly harmless insect, a species of cricket (*Gryllus Gryllotalpa*), as constantly skipped about the plates and into the glasses during supper. But of all the torments I ever experienced, in any part of the world, none in my opinion can be put in comparison with those produced by the stings of the musquitoes of Rio de Janeiro. I have felt the venom of their little pointed beaks in many parts of the world, but never suffered from its virulence any thing like the degree of pain which their puncture occasioned at this place; nor could the exquisite torment which we suffered be owing to any extraordinary degree of irritability in the habit of body at the time, because the whole party, without a single exception, laboured under the same severity of pain. The eyes, the lips, the forehead, and the cheeks of every individual who slept on shore were inflamed and swollen in such a manner as completely to disfigure the face. Those who had taken the precaution to furnish themselves with curtains of net-work, though they might not suffer in an equal degree with the rest, were not, however, entirely protected. If a single musquito, by any accident, found itself within the net, the perpetual humming noise with which it assailed the face, and the constant expectation of feeling its sting, were nearly as teasing and as preventive of sleep to those who lay enclosed in net-work as to those who were exposed to their open attack.

'The swarms of these insects and other kinds of vermin may be attributed rather to the extreme filthiness of the people than to the heat of the climate. The ground floors of the houses are rarely swept: they serve as repositories for fire wood, for lumber, and for the lodgings of their numerous slaves. The same want of cleanliness is visible in their dress and in their persons. Few, if any, are free from a certain cutaneous disorder, which is supposed in our country to be the joint effect of poverty of food and filth; many have confirmed leprosy; and the elephantiasis is by no means uncommon. A great part of their diet consists of fish, fruit, and vegetables, with the never-failing dish of *farinha de pao*, or flour of the maniota root; all their substantial food, whatever it may be, is first dipped in oil or grease, and then rolled in this flour and made up into little balls in the palm of the hand. Milk, butter, and cheese, are rarely used. With the utmost difficulty we procured a little of the first for our tea, and it was miserably bad. Their beef is lean and very indifferent, and mutton is scarcely to be had at any rate. Fowls and turkies are abundant, and tolerably good; and the market is well supplied with a great variety of very excellent fish. The bread which is made of wheaten flour, the produce of the southern provinces, is exceedingly good. The fruits in general are not excelled in any part of the world.'

In Rio, the travellers *discovered*, after considerable search, two booksellers' shops, but their contents were absolutely of no value; yet books might here be manufactured which would be interesting and valuable, since ample materials are to be found in the manners of the people and in natural history. The Monks and Friars, however, who have time and opportunity,

tunity, consume neither their days nor their nights in *lean and wasteful* learning: their occupation consists of *tittle-tattle*, interference with the domestic concerns of private citizens, and the collection and distribution of scandal. They learn curious and piquant anecdotes by officiating as confessors, and are not, according to Mr. B.'s representation, very honourably retentive of information so obtained.

The ladies of Rio have been accused of easy gallantry: but Mr. B. consigns two or three pages to the vindication of their chastity, and of the playful custom of tossing flowers at strangers. It is a vindication, however, which might well have been omitted, since it is by no means satisfactory.

Chapter V. contains general observations on the Brazils.—What New Holland is to us now, Brazil was formerly to the Portuguese: thither they sent all persons accused of witchcraft and heresy, Mohammedans, and Jews. The latter were glad to escape tyranny and persecution in Europe, and, fleeing from oppression, they found riches in South America. Their first object was to gain the favour of the natives; and they were readily permitted to put into the earth both seeds and the cuttings of plants. The sugar cane was raised in Brazil, from cuttings brought from Madeira; it was first cultivated and used as a medicine, then as a luxury, and in a short time it was exported to Europe in such abundance that the court of Lisbon *really began to think* that a colony might be useful to the mother country, even if it did not produce gold and diamonds.

The question of the Slave-Trade is now, we hope, decided for ever, and to the eternal honour of the British Parliament of 1807. It is superfluous, then, to say any more on that subject: but it would be unfair not to notice that the present volume contains several arguments and representations, all urging the abolition.

It is worth the while, on the grounds of laudable curiosity, to know what Brazil produces and is capable of producing, even if we do not attempt to annex it to the British Empire:

'The fertile and extensive plains (says Mr. B.) of South America abound with innumerable herds of horses and horned cattle; but the richness of the soil, and its total want of culture, produce only such grasses as are too coarse, and their juices too acrid, for the sustenance of sheep. Oxen even do not thrive upon them, without the occasional use of salt; and as the exclusive privilege of importing this article, essential for the preservation both of man and beast, from the islands of Sal and Mayo, is farmed out as a monopoly of the Crown, it is necessarily sold at an extravagant price, and is frequently not to be purchased on any terms. The salt that would be required to preserve the carcase of an ox costs in general about thrice as much as the whole animal. Yet there is no want of salt on the coast of Brazil,

Brazil, if the inhabitants were permitted to manufacture it. Wherever it is made with facility, or deposited by spontaneous evaporation, it is immediately claimed as the exclusive right of the Crown; which, however, has condescended to bestow a remarkable indulgence to the inhabitants of certain parts of the sea-coast, by allowing them to collect, for their own use, what nature has spontaneously thrown in their way; but they are forbidden, in the most positive terms, to carry a single grain of it either to St. Salvador, Rio de Janeiro, or any of the principal governments of the Brazils. The monopoly of salt is estimated to produce to the Crown of Portugal about 15,000*l.* a year. Thus, for the sake of realizing so pitiful a sum, thousands of cattle are suffered to perish, the carcases of such as are slaughtered, for the sake of the hides only, to be thrown away, the fisheries on the coast are checked, and in a great degree rendered useless, and one great source of commerce and navigation entirely dried up. At Rio the price of a moderate sized ox is not more than twenty shillings, and in the interior only from five to ten shillings. In fact, the hide is considered as the only valuable part, and the carcase is left to the tyger or the panther, the eagle, the condor, and such other birds and beasts of prey as abound in the country. The condition of the graziers in the Brazils appears to be pretty much the same as that of the Dutch boors at the Cape of Good Hope. Rich in the possession of thousands of cattle, they are deficient in every comfort of life; without society, without clothing, and without decent habitations. They are even worse than the Dutch boors, for these can move about in their covered waggons over their barren heaths, but in the fertile and well-wooded regions of South America there are yet no roads that will admit the convenience of a wheel carriage.'

Mr. B. confirms the statement which has been frequently made, and from various quarters, that a smuggling trade to a very considerable extent is carried on between the Portuguese in Brazil and English Whalers and Americans. The latter, according to the present writer, take off the surplus produce of the colonies, and pay an annual balance of half a million in hard specie. The colonists employ this cash to purchase slaves: our manufactories, by means of the Whalers and Americans, find an entrance into Brazil; and from the Brazils they are smuggled into the Spanish settlements, by the way of the Rio de la Plata.

Considering the colonizing temperament of the author, we were not surprized to find him ogling and holding dalliance with the Brazils and the Spanish colonies: yet he properly admits that a Protestant Government would have immense difficulties to encounter, if it attempted to control the former; and that the project of revolutionizing the latter is not only unsafe in regard to policy, but that in point of humanity, since the slaves exceed

exceed the proprietors in a tenfold proportion, it would be nefarious and unwarrantable.

After his dissertation on the Brazils, Mr. Barrow proceeds with the narration of his voyage. The islands of Tristan da Cunha and Amsterdam are visited and described; and the description may be useful to those who next approach these islands, though to us it appeared very uninteresting. The avidity of our merchants may however be excited, when they learn that at Tristan da Cunha the largest ships can ride in safety, and can take in water with the greatest ease; and that the place may easily be made *impregnable*, requiring only a few men for its defence, &c. 'Should we, therefore, (says Mr. B.) at any future time be so unfortunate as to be excluded from the Brazils and the Cape of Good Hope, this half-way island to India would be found to possess many conveniences. Even those who may contend that our colonial territories are already sufficiently extended must at least agree that we can never have too many points of security and accommodation for our ships of war and of commerce.' Mercy, Mercy, good Mr. Barrow: these speculations and projects may be *sport to you*, but, should they be realised, to us who stay at home and must pay the cost, *they will be death.*

In the island of Amsterdam, our travellers found Thermal springs: in some, the temperature was that of boiling water, 212°: in others, which were adjacent, they angled, and caught red coloured perch from six inches to a foot in length, of a most excellent flavor; 'which, (says Mr. B.), with true epicurean want of feeling, we had the cruelty to drop living off the hook into the boiling springs, where it required just fifteen minutes to cook them in perfection.'

We cannot introduce the reader to Cochin China before we have delayed him a short time at Batavia. Of the island of Java, its productions, &c. Mr. B. has communicated several valuable particulars; and respecting the city of Batavia, its pestilence, feasting, and inhabitants, much information and many amusing anecdotes. In his narration on this subject, moreover, he does not disturb our serenity with his foible: he does not recommend, nor even does he wish, the English to attempt the conquest of Batavia. Now what is it that forbids us to attempt the conquest of Batavia? Principally, the unhealthiness of the climate, for the island is extremely productive, and the whole Navy of England might ride in the bay, secure from winds. Several remarkable instances of mortality are mentioned. In the military Hospital, the register of deaths for 62 years amounted to 78,000 persons,

persons, or 1258 annually, and the military establishment includes only 1500 soldiers. In 1791 the Duke of Wirtemberg, (at present his Majesty the King of Wirtemberg,) *let out* to the Dutch some of his troops, amounting to 270 men, with six officers; and in the following year 150 privates and five officers fell victims to the climate. The mortality, no doubt, is increased by the intemperance of the resident Europeans, since of 115,000 inhabitants the annual loss is about 4000: but then the Dutch, in proportion to their numbers, contribute most largely to this list of death; and Mr. B. presents, in a short table, the relative proportions of the several people of Batavia: thus;

	Mortality.
Dutch, half-cast and families	9 per cent.
Chinese	$3\frac{3}{5}$
Natives and Malays	$2\frac{1}{5}$
Slaves	$7\frac{1}{5}$

The mortality among European females is not nearly so great as among the males; and this fact, joined with the plain inference from the preceding table, proves that intemperance is a principal cause of the evil; or, to speak more correctly, that temperance would be a great preservative against contagion and disease: but temperance is a mere name in Batavia. Of the virtue they have indeed heard, and some of their books have ventured to praise it: but of its existence they afford no example. Addison, in one of his papers, indulges his fancy in conceiving the tribe of diseases to be concealed within the highly seasoned viands of a sumptuous table: whether the Batavian Deputy Governor, Van Weigerman, unbent to the playfulness of a similar allegory when he said that 'Batavia was an accursed country, in which he *ate poison* and *drank pestilence* at every meal,' we cannot positively determine: but Mr. B.'s account of his profuse dinner seems to decide the question in the affirmative. If it be urged that the character of a people is not to be appreciated from their occasional feasts of hospitality, and that in order to form a right judgment on this subject we ought to view them in the usual routine of a day's occupation, still the author's delineation confirms the former opinion. We cannot find room for the passages which we had here designed to quote.

Among the most useful inhabitants in Batavia, are the Chinese, who are carpenters, gardeners, &c. but they are very heavily taxed by the Dutch, and in the year 1740, on unjust and foul pretences, they were inhumanly massacred.—Mr. B.'s description pays just tribute to the peaceable virtues and industrious

industrious habits of the Chinese; and it shews that a government, which does not aim at conquest, and is not endangered by invasion, cannot have better subjects. He also describes the Javanese and Malays, and refers the former to a Hindoo, and the latter to a Tartar origin. We must, however, leave Dutchmen, Javanese, and Malays, to pursue our voyage to Cochin China, at which place the reader does not arrive till he has passed over 240 pages of the volume.

The kingdom of Cochin China is laid down on ordinary maps: it is situated between the 18th and 10th degrees of latitude, with its eastern side bounded by the sea, and its western by a ridge of high mountains, which separate it from the kingdom of Cambodia; and two or three degrees to the north, the empire of China begins. Very little is known concerning Cochin China and the adjacent countries; and Mr. Barrow, in a tone of reproach, observes that, in the best arranged modern systems of geography, a considerable portion of modern Asia, containing twenty millions of inhabitants, is passed over with a mere dash of the pen. Its history is here commenced in the year 1774; when an insurrection, headed by three Brothers, a Merchant (Yin-yac), a Priest, and a General Officer (Long-niang), deprived Caung-shung of the throne of Cochin China. It was divided between the three, and Long-niang soon made war on the king of Tung-quin, a vassal of China, and obliged him to fly to Pekin for the purpose of demanding assistance. Kien-lung, the emperor, ordered his *Invincible* army, under the viceroy of Canton, to march and reinstate the king of Tung-quin: but the politic Long-niang (who had assumed the title of Quang-tung,) laid waste the country, and soon obliged them to retreat, from want of provisions, the army having lost by famine and the sword nearly 50,000 men. The viceroy Foo-chang-tong was obliged to negociate: but his antagonist refused to yield the title to the kingdom of Tung-quin. Foo-chang-tong, more fitted for the cabinet than the field, was reduced to employ finesse; and he represented to the emperor that his invincible army had performed most wonderful feats, but that the supposed usurper was much beloved by the Tung-quinese, had a fair title to the abdicated throne, and that it would be politic to invite him to the court of Pekin to perform the accustomed ceremonies and duties of vassalage. Instead of making his personal appearance, however, the wary Long niang imposed on the court of Pekin, as his representative, one of his Generals. The mock king was favourably received and sent back: but Long-niang, puzzled by this unexpected issue, rewarded the faithful service of the

General by putting him and the whole of his suite to death, in order to prevent a discovery of the trick.

At the time of the insurrection, a French missionary, Adran, resided at the court as tutor to the son of the king; and from the general wreck and slaughter, he rescued the queen, the prince, his wife, and their infant son: their first concealment was in a wood, under the branches of a *royal* banyan tree; and after the ardor of search had subsided, the fugitives proceeded to Sai-gong, where the prince was crowned as king under the name of Caung-shung. A large army, however, sent by Yin-yac the *merchant king*, compelled the royal party again to flee; and they embarked on the river of Sai-gong, and landed on a small uninhabited island in the gulph of Siam. Here the king was joined by about 1200 of his adherents: but, the usurper preparing an expedition against him, Caung-shung resolved to throw himself on the protection of the king of Siam. This monarch granted an asylum to the exiled prince; and, being at war with the Birmans, he accepted of his profered assistance: which, by the aid of the European tactics, taught to Caung-shung by Adran, was so effectual that; in a short time, the Birmans were compelled to sue for peace. Jealousy of his talents, however, and suspicion of ambitious views, raised in Siam a party against poor Caung-shung; and he was obliged, at the head of his faithful followers in arms, to force his way out of the capital of Siam, to reimbark on some Siamese vessels and Malay proas seized in the harbour, and again to occupy his old island; which, with the guns taken from the vessels, he fortified so as to be secure equally against the king of Siam and his own subjects.

In the mean time, Adran had been visiting the southern provinces of Cochin China; and finding the sentiments of the people hostile to the usurper, he resolved to sail for France, and to apply to its court for effectual assistance, in re-instating the king on his throne. He took with him from Pondicherry the son of Caung-shung, and arrived at Paris in 1787. His project was presented, and adopted; and in the course of a few months a treaty was signed at Versailles between Louis XVI. and the king of Cochin China. The principal articles of this extraordinary Compact are:

'I. There shall be an offensive and defensive alliance between the Kings of France and Cochinchina: they do hereby agree mutually to afford assistance to each other against all those who may make war upon either of the two contracting parties.

'II. To accomplish this purpose, there shall be put under the orders of the King of Cochinchina a squadron of twenty French ships

ships of war, of such size and force as shall be deemed sufficient for the demands of his service.

'III. Five complete European regiments, and two regiments of native colonial troops, shall be embarked without delay for Cochinchina.

'IV. His Majesty Louis XVI. shall engage to furnish, within four months, the sum of one million dollars; five hundred thousand of which shall be in specie, the remainder in salt petre, cannon, musquets and other military stores.

'V. From the moment the French troops shall have entered the dominions of the King of Cochinchina, they and their generals, both by sea and land, shall receive their orders from the King of Cochinchina. To this effect the commanding officers shall be furnished with instructions from his Catholic Majesty to obey in all things, and in all places, the will of his new ally.

'On the other hand,

'I. The King of Cochinchina, as soon as tranquillity shall be re-established in his dominions, shall engage to furnish, for fourteen ships of the line, such a quantity of stores and provisions as will enable them to put to sea without delay, on the requisition of the ambassador from the King of France; and for the better effecting this purpose, there shall be sent out from Europe a corps of officers and petty officers of the marine, to be put upon a permanent establishment in Cochinchina.

'II. His Majesty Louis XVI. shall have resident consuls on every part of the coast of Cochinchina, wherever he may think fit to place them. These consuls shall be allowed the privilege of building, or causing to be built, ships, frigates, and other vessels, without molestation, under any pretence, from the Cochin-chinese government.

'III. The ambassador of his Majesty Louis XVI. to the Court of Chinchina shall be allowed to fell such timber, in any of the forests, as may be found convenient and suitable for building ships, frigates, or other vessels.

'IV. The King of Cochinchina and the Council of State shall cede in perpetuity to his most Christian Majesty, his heirs, and successors, the port and territory of Han-san (bay of Turon and the peninsula), and the adjacent islands from *Faifo* on the south to *Hai-wen* on the north.

'V. The King of Cochinchina engages to furnish men and materials necessary for the construction of forts, bridges, high-roads, tanks, &c. as far as may be judged necessary for the protection and defence of the cessions made to his faithful ally the King of France.

'VI. In case that the natives shall at any time be unwilling to remain in the ceded territory, they will be at liberty to leave it, and will be reimbursed the value of the property they may leave upon it. The civil and criminal jurisprudence shall remain unaltered; all religious opinions shall be free; the taxes shall be collected by the French in the usual mode of the country, and the collectors shall be appointed jointly by the ambassador of France and the King of Cochinchina; but the latter shall not claim any part of those taxes, which

will

will belong properly to his most Christian Majesty for the support of his territories.

'VII. In the event of his most Christian Majesty being resolved to wage war in any part of India, it shall be allowed to the Commander in Chief of the French forces to raise a levy of 14,000 men, whom he shall cause to be trained in the same manner as they are in France, and to be put under French discipline.

'VIII. In the event of any power whatsoever attacking the French in their Cochinchinese territory, the King of Cochinchina shall furnish 60,000 men or more in land forces, whom he shall clothe, victual, &c. &c.'

It is unnecessary to stop here, to point out the policy of the court of France in framing this treaty; which, luckily for the interests of the East India Company, was frustrated, partly by the influence of the mistress of Conway, the Governor of Pondicherry, but principally by the event of the Revolution. Adran, by the court of France created Bishop and appointed Plenipotentiary, proceeded to Pondicherry; and although there crossed in his purposes, as it has been said, by the intrigues of Madame de Vienne, yet he did not desist from his grand design of re-instating Caung-shung on the throne. With the young prince, he proceeded to the coast of Cochin China: where he learned that the king, after a miserable subsistence for two years on the island, had been induced by the circumstance of the two usurpers contending with each other, to land in his kingdom: that the people rose in his support; and that the royal party proceeded to Sai-gong, the works of which were immediately put into good defence. Here they were joined in 1790 by bishop Adran, and measures were taken during the year for equipping a fleet and army.

In 1791 the rebel Long-niang or Quang-tung died; and Caung-shung immediately commenced his operations by surprising, attacking, and destroying the fleet of Yin-yac the merchant king. It was in the spring of the following year 1793 that the British squadron anchored in the bay of Turon, on the east coast of Cochin China; and at that time, the southern part had submitted to the lawful sovereign. Mr. Barrow, however, is enabled to continue the narrative by the aid of the same information from which most of the preceding part is derived: that is, from a manuscript memoir of a Mons. Barissy, a French naval officer, commanding a frigate in the service of Caung-shung.

Yin yac did not long survive the destruction of his fleet, but died in 1793. His son succeeded, who was dispossessed of his capital Quin-nong in 1796 by Caung-shung. Against the son of the other usurper, who kept possession of the kingdom of Tung-quin, the Gustavus of Cochin China was preparing an armament

armament in 1800. 'Though no authentic accounts since this period have reached England, there are grounds for believing that he has re-conquered the whole of that country.'

After due allowance is made for the usual exaggeration of a panegyrist, and for the natural exaggeration of a Frenchman, still Caung-shung must be allowed to be a great and extraordinary man. By the aid of an education which may be called European, he has risen superior to those around him; and his superiority does not consist solely in patience, in fortitude under evil, and in atchievement of victory, but by civil regulations, and by the introduction of arts, he has impelled his country towards civilization: the industry, the ingenuity, and the energy of his people are excited; and probably they will soon be enabled to assume a more elevated rank among the nations of Asia:

'From the year 1790, in which *Caung-shung* returned to Cochinchina, to 1800, he was allowed to enjoy only two years of peace, 1797 and 1798: and these two years were, in all probability, the most important of his hitherto troublesome reign. Under the auspices of the bishop Adran, who in every important undertaking was his oracle, he turned his attention to the improvement of his country. He established a manufactory of saltpetre in *Fen-tan* (*Tsiompa* of the charts), opened roads of communication between important posts and considerable towns, and planted them on each side with trees for shade. He encouraged the cultivation of the areca nut and the *betel* pepper, the plantations of which had been destroyed by the army of the usurper. He held out rewards for the propagation of the silk-worm; caused large tracts of land to be prepared for the culture of the sugar-cane; and established manufactories for the preparation of pitch, tar, and resin. He caused several thousand match-locks to be fabricated; he opened a mine of iron ore, and constructed smelting furnaces. He distributed his land forces into regular regiments, established military schools, where officers were instructed in the doctrine of projectiles and gunnery by European masters. Adran had translated into the Chinese language a system of military tactics, for the use of his army. In the course of these two years he constructed at least 300 large gun-boats or row gallies, five luggers, and a frigate on the model of an European vessel. He caused a system of naval tactics to be introduced, and had his naval officers instructed in the use of signals. One of the English gentlemen, whom I mentioned to have been at *Sai-gong* in the year 1800, saw a fleet of ships consisting of 1200 sail under the immediate command of this Prince, weigh their anchors and drop down the river in the highest order, in three separate divisions, forming into lines of battle, in close and open order, and going through a variety of manœuvres by signals as they proceeded along.

'During this interval of peace he likewise undertook to reform the system of jurisprudence, in which he was no doubt very ably assisted by the Bishop. He abolished several species of torture, which the law

law of the country had hitherto prescribed; and he mitigated punishments that appeared to be disproportionate to the crimes of which they were the consequence. He established public schools, to which parents were compelled to send their children at the age of four years, under certain pains and penalties. He drew up a system of rules and regulations for the commercial interests of his kingdom; caused bridges to be built over rivers; buoys and sea marks to be laid down in all the dangerous parts of the coast; and surveys to be made of the principal bays and harbours. He sent missions into the mountainous districts on the west of his kingdom, inhabited by the *Laos* and the *Miaotsé*, barbarous nations whom he wished to bring into a state of civilization and good government. These mountaineers are the people whom the Chinese designate by the degrading appellation of "Men with tails;" though, in all probability, they are the regular descendants of the true original inhabitants of this long civilized empire. In short, this Monarch, by his own indefatigable application to the arts and manufactures, like Peter of Russia, without his brutality, aroused by his individual example the energies of his people, and, like our immortal Alfred, spared no pains to regenerate his country. His activity and exertions will readily be conceived from the circumstance of his having, in less than ten years, from a single vessel, accumulated a fleet of twelve hundred ships, of which three were of European construction; about twenty were large junks, similar to those of China, but completely manned and armed; and the rest were large gun-vessels and transports.'

His daily mode of life is thus described:

'To enable him the better to attend to the concerns of his government, his mode of life is regulated by a fixed plan. At six in the morning he rises from his couch, and goes into the cold bath. At seven he has his levee of Mandarins: all the letters are read which have been received in the course of the preceding day, on which his orders are minuted by the respective secretaries. He then proceeds to the naval arsenal, examines the works that have been performed in his absence, rows in his barge round the harbour, inspecting his ships of war. He pays particular attention to the ordnance department; and in the foundery, which is erected within the arsenal, cannon are cast of all dimensions.

'About twelve or one he takes his breakfast in the dock yard, which consists of a little boiled rice and dried fish. At two he retires to his apartment and sleeps till five, when he again rises; gives audience to the naval and military officers, the heads of tribunals or public departments, and approves, rejects, or amends whatever they may have to propose. These affairs of state generally employ his attention till midnight, after which he retires to his private apartments, to make such notes and memorandums as the occurrences of the day may have suggested. He then takes a light supper, passes an hour with his family, and between two and three in the morning retires to his bed; taking, in this manner, at two intervals, about six hours of rest in the four-and-twenty.'

In chapter 10, the author gives a sketch of the manners, character, and condition of the natives of Turon. With regard to ingenuity, he thinks that these people are inferior to those of China: but they excel in personal courage; and they are not destitute of arts and manufactures, though the want of security (the curse attendant on a despotic government) prevents them from being rapidly advanced. On this point, Mr. B.'s reflections are very judicious; yet we cannot pass them over in a general sentence of praise, without noticing what appears to us a wonderful misunderstanding of the axiom of an oriental sage:

'An Oriental sage (says Mr. B.) has observed that the proof of a just government and a well-regulated police "is, when a beautiful woman covered with jewels can travel abroad in perfect security." What would this sage have said of that government and that police, where a helpless and wealthy old woman, surrounded by a set of lusty and indigent servants, commits herself and her property to them and to the world with as much composure and confidence, as if her physical strength was not in the least inferior to theirs.'

It is scarcely necessary to remark that an *old woman* is less an object of temptation than a *beautiful* woman, to 'lusty servants.' The oriental philosopher meant to put the strongest case, a double temptation, a *beautiful* woman, and a woman *decked in jewels*. Mr. B. has ruined the whole matter.—At p. 319, also, we think that the author is not very correct in his statement and inference. In a Cochin China boat, the company always sits in the fore part; and, as 'it would be a breach of good manners for the rowers to turn their backs on the passengers, they stand with their faces towards the bow, pushing instead of pulling the oars as is usually done in the western world.' We believe that in Sicily, at Malta, &c. the rowers all *push*; and because they push instead of pulling, *therefore* the company sits in the fore part.

Mr. Barrow cannot leave Cochin China without pointing out the advantages that would accrue to England from the possession of Turon. It is, he says, the Gibraltar of India: but Gibraltar employs 6000 of our troops.—If we do not seize on Turon, however, still it may be wise to consider the propriety of opening a trade to Cochin China, and on this subject the author proposes some plans that are worthy of attention. We do not sympathise with him in his alarm respecting the constant drain of silver towards China:—would he be frightened if there were a drain of woollen goods or of hard-ware towards China?

The latter part of this volume is occupied with a short narrative of a journey to the residence of the chief of the Booshuanas;

Booshuanas; it is rather pleasing and important; and from the prospects opened by the expedition, though it cannot be said to have been very successful, we hope that a second visit has been already undertaken and executed.—We need not longer detain the reader in stating our opinion of this volume, and of its author: the book is certainly very entertaining, and the writer is consequently intitled to commendation and public patronage: the latter, probably, he now solidly enjoys; and as in these cases the former is chiefly given in order that the latter may be obtained, praise may now, in the present instance, be almost withholden as superfluous. If Mr. B.'s talents cannot be more usefully employed for the community, we shall rejoice to hear that he has undertaken another voyage.

R.W.

ART. II. *Miscellaneous Poetry*;—and *Select Icelandic Poetry*, translated from the Originals; with Notes. By the Hon. W. Herbert. 2 Vols. Crown 8vo. 16s. Boards. Longman and Co.

WHEN we reflect on the early history of Iceland, and consider her superiority in arts and government over the other barbarians of Europe, we feel a degree of astonishment and regret at the suddenness of her fall from that proud distinction. The causes either of her rise or her decline have never, we believe, been satisfactorily explained; and a prefatory note to this collection, which briefly enters into the subject, will not be considered as having materially assisted our inquiries. Though we cannot justly expect a philosophical dissertation to introduce us to a few miscellaneous poems, yet, when the attempt was actually made to account for the decay of manufactures and municipal regulations, we could have wished that less consequence had been attributed to the wicked eruptions of Mount Hecla, and to the not less cruel accumulation of ice in the polar regions. We trust that the work on Icelandic literature, which Mr. Herbert holds out to our expectations, will afford our philosophers information somewhat more satisfactory. His accomplishments as a linguist, and his acquaintance with Danes of rank and learning, are advantages which few enjoy who might in other respects be more competent to such an undertaking: but it is possible that, before he has searched very deeply into Runic mysteries, some moral facts may strike the eye of Mr. Herbert himself, which will prove a more natural solution of the difficulty than the operations of the *Fire-king*, and the *Frost-king*, with whose agency he has hitherto found it necessary to be satisfied.

We observe a distinction stated in the above mentioned note, which is not, we believe, generally known in England, and which must have puzzled most of the thinking heads to whom the poetry of Iceland seemed worthy of their consideration. Those who are aware that much of Icelandic poetry is natural in thought and expression, but that still more is so laboriously composed and with such artificial inversions under the idea of poetical style as to exhibit a series of most occult enigmas, must have felt themselves much at a loss to discover by what strange combination of circumstances the two species could have been produced and relished by the same race. The truth is that they are the production of distinct æras; the most antient, simple, and beautiful, was the composition of warriors and skalds, who felt the emotions which they describe, and who sang to a nation of heroes: while the comparatively modern species must be referred to an age of riddles and conundrum, when the poet had ceased to be a hero or the friend of heroes. It was then that, in a state of more artificial society, sublimity and pathos were sought in extravagant metaphor and affectation; and a mode of expressing sentiment prevailed, which has removed the bulk of Icelandic poetry to such a hopeless distance from mortal comprehension.—Mr. Herbert's volumes refer to the first of these classes; and although we might wish for more ample, we cannot require more satisfactory evidence of the poetical powers of this extraordinary race of savages. We must, however, warn our readers not to expect in these specimens much variety of superb imagery, for that a ship will always be the Dragon of the Deep, and a Rainbow the Bridge of the Gods; nor to indulge the hope that they will discover, in the literal translations of the present editor, that splendour and pomp in which the Scandic rhimes have been arrayed by the gorgeous imagination of Gray.

Of the pieces in this collection, the first is intitled *the Song of Thrym*, and contains some anecdotes of the northern deities which are highly amusing. It is translated from the old Icelandic in Sæmund's Edda:

'Wrath (wroth) waxed Thor, when his sleep was flown,
And he found his trusty hammer gone;
He smote his brow, his beard he shook,
The son of earth gan round him look;
And this the first word, that he spoke;
"Now listen what I tell thee, Loke;
Which neither on earth below is known,
Nor in Heaven above; my hammer's gone."
Their way to Freyia's bower they took,
And this the first word, that he spoke;

"Thou,

"Thou, Freyia, must lend a winged robe,
To seek my hammer round the globe."

'FREYIA *sung*. "That shouldst thou have, though 'twere of gold,
And that, though 'twere of silver, hold."

'Away flew Loke; the wing'd robe sounds,
Ere he has left the Asgard grounds,
And ere he has reach'd the Jotunheim bounds.
High on a mound in haughty state
Thrym the king of the Thursi sate;
For his dogs he was twisting collars of gold,
And trimming the manes of his coursers bold.

'THRYM *sung*. "How fare the Asi? the Alfi how?
Why com'st thou alone to Jotunheim now?"

'LOKE *sung*. "Ill fare the Asi; the Alfi mourn;
Thor's hammer from him thou hast torn.'

'THRYM *sung*. "I have the Thunderer's hammer bound,
Fathoms eight beneath the ground;
With it shall no one homeward tread,
Till he bring me Freyia to share my bed."

Freyia, however, whose person he wished to secure by this extraordinary mode of courtship, refuses all assent to the proposition; very properly observing that people might consider her as indeed desirous of a husband, if she connected herself with one of such execrable character, and a Jotun too, a name of the most extreme opprobrium among the Asi. The hammer, notwithstanding, must be again obtained, it being found by experience that this implement was necessary to their existence and power: as we are informed by that veracious historian, Saxo Grammaticus, that the Gods in battle were obliged to fly before the Giants when Thor was unable to use it. The Asi meet in council; and the virago continuing inflexible, Thor is with much intreaty induced to personate her; which he performs to admiration, considering the length of his beard and the strength of his appetite. The marriage-feasts being ended, the *hammer miolner* is brought in to plight the maid:

'The Thunderer's soul smiled in his breast,
When the hammer hard on his lap was placed;
Thrym first the king of the Thursi he slew,
And slaughter'd all the giant crew.
He slew that giant's sister old,
Who pray'd for bridal gifts so bold.
Instead of money and rings, I wot,
The hammer's bruises were her lot.
Thus Odin's son his hammer got.'

Mr. Herbert observes on the first and second lines of Freyia's speech; 'It is remarkable that silver is here mentioned, as preferable to gold, and I believe intentionally; for gold is frequently spoken of by the old Icelandic poets, and silver very rarely. Suhm (*Hist. of Danm.* i. 119.) observes, that many utensils of gold have been dug out of the earth, in the northern countries, but very few of silver.' With all our partiality for gold,—that necessary incumbrance,—we cannot allow this doctrine to pass without examination. From the lines themselves we can gather nothing conclusive, and that Suhm may be correct in his assertion we cannot deny; we only think that people have not been fortunate enough to dig in the proper places when they were in search of silver utensils. That such did exist in the northern countries, at a very early date, is clear from contemporary historians; an authority which we should deem equal to that of poets in a question of this nature. In the *Ripæ Cimbricæ*, is an account of plate belonging antiently to ecclesiastical foundations, which it would astonish Mr. Herbert to peruse after having written the above note. "*Sed vasa illa, aurea et argentea, hodie non supersunt.*" *Rip. Cim.* p. 213. We wish heartily that they may be dug up soon, and in the meanwhile we beg the sceptic's attention to a passage in the *Antiquitates Danicæ* of Bartholinus: "*Attamen ante nummorum notitiam, auro et argento abundasse Septentrionem, quæ sive piratica arte olim in pretio habita, sive bellis exterorum quibus semper implicabantur, sive peregrinationibus sive vicinorum commerciis acquisita sunt, verissime collegit venerandus Parens,*" *&c.* p. 463.

That gold was deemed superior to silver, Mr. Herbert will find proved by many authorities, and among others by Adam of Bremen, p. 84. edit. Hamb. 1706. It is indeed evident that, had silver been accounted the more precious metal, rings and other ornaments on which the highest value was set would have been almost universally made of it; yet we believe that very few passages can be pointed out in northern historians or poets, to shew that silver rings were used. We know only of one, viz. in the *Stiornu Odda Draumur*, appended to the Icelandic *Rymbegla*.

We should wish to be better acquainted with the nature of the 'winged robe' in the first of our extracts: but Mr. Herbert has not indulged our curiosity. He occasionally, indeed, passes over allusions to the costume and manners of antiquity, which are far from being apparent or generally understood, in a way that would make some critics, who had a less favourable opinion of his attainments than we have formed, suppose that he

he knew nothing about them. Thus, the lines in the next poem but one—

> ' The shrines have said that Ulter's friend
> The loveliest, to death must tend,'

require comment; few know that the Gothic nations had temples whence they received oracular responses; and we think that they would rather have had this information in the notes to the poem than, in lieu of it, an assurance that Mr. Cottle was wretchedly qualified to be a translator of the Edda. That Mr. Herbert, however, does not wilfully lose any opportunity of adding to our stock of knowlege, when it is in his power to increase it, is plainly seen from a remark which he makes on the conclusion of this song of Thrym. ' She got blows instead of skillings, (a coin *nearly* answering to a halfpenny) and strokes of the hammer instead of many rings. This seems to be the origin of our old proverb, to get more kicks than halfpence.' We have been long ago taught by some ingenious gentlemen that all our romantic fictions are stolen from the Arabians, and we are now for the first time informed of another though smaller branch of this vast system of peculation, namely the purloining of proverbs from Iceland; a circumstance not surprising, when we consider the great intercourse which has always subsisted between that country and Great Britain; and we may add, in the present instance, the knowlege of our ancestors respecting the Song of Thrym and the catastrophe of Thrym's sister.

The next in succession of those poems that have chiefly engaged our attention is *Gunlaug and Rafen;* and our notice was first attracted by the versification, which is of a species the worst calculated to convey to our ears the idea of the march and flow of Icelandic measure. We think that in all such instances Mr. Herbert acts very injudiciously when he employs the quatrain, or any other combination of rhymes, in preference to the couplet used in the *Song of Thrym*; which he appears to us to manage well, and which gives the expression of the rude numbers of the Skalds with good effect. Stanzas like the following have nothing in common with the genius of his originals:

> ' The rich delights of love
> To many fatal prove;
> From women oft does sorrow spring:
> Much evil do they bear,
> Though fashion'd purely fair
> And chaste by heaven's almighty King.'

We were not more surprised at the versification of this little poem than at a singular fancy of the editor which has induced

him to change its title. 'In the Icelandic, the fictitious names Svafader and Skarthedin are used instead of Gunlaug and Rafen, but the author certainly alluded to their celebrated history; and deservedly is it celebrated, since, in consequence of their fatal enmity, the legal duel was abolished, by the full public assembly of the Icelanders, in the year 1011, only eleven years after the first establishment of the Christian religion amongst them.' We have reason for believing that Mr. Herbert is here completely in a mistake; 1st, Because Sæmund's Edda was compiled, we should suppose, within sixty or seventy years after the death of these heroes; and at that short distance of time their names would more probably be prefixed to what was totally unconnected with them, than withdrawn from the tale of their own sorrows; since their reputation and their story, yet recent in memory, would give an interest to every thing that related to them. 2dly, In the song, the heroes are represented as bound to each other by the closest ties of friendship, which were only broken by their unfortunate attachment to one object: but, from the *Sagan of Gunlaugi*, the authentic history of Gunlaug and Rafen, it appears that they never were friends for any length of time. A partiality, indeed, commenced: but we are speedily informed that they quarrelled about precedency in reciting their poems before the king, and were ever afterward irreconcileable foes; so that love had no share in making them enemies. The catastrophe in the song is the same, indeed, with that of Gunlaug and Rafen: but, although we are always inclined to give Fluellen's resemblances their due share of importance, we cannot allow them to prove identity.

The Song of Harold the Hardy.—This song, so descriptive of the mingled spirit of gallantry and adventure which antiently characterised the Scandinavian pirates or sea-kings, is here translated literally, and, we think, with considerable success: but Mr. Herbert's wish to differ from others has led him to reverse the meaning of the burden, and thus he completely destroys the effect of the song. Harold, after having boasted of his skill in manly exercises, adds to each stanza a complaint, "*but the maid of the gold ring in Russia refuses to embrace me.*" Taking the advantage, however, of an ambiguous expression in the original, Mr. Herbert's chorus is,

"With golden ring in Russia's land
To me the virgin plights her hand."

It is true that he has the concurrence of some scholars for this explanation: but none of them seem to have been aware that the insensibility of the northern damsel, to the deserts of a warrior, was affected from a desire that he might be induced

to

to perform some brilliant action for her sake alone. We are informed by Pontoppidan that Frotho III. of Denmark was at one time in an exactly similar predicament with Harold the Hardy. He wooed a Russian maiden, and urged the same qualifications in his favour: but the Russian maiden replied, "you are not yet sufficiently celebrated."

We give one stanza of this song, as an instance of tolerably happy compression:

'Eight feats I ken; the sportive game,
The war array, the fabrile art;
With fearless breast the waves I stem;
I press the steed; I cast the dart;
O'er ice on slippery skates I glide;
My dexterous oar defies the tide.'

Each of the chiefs of the north seems to have had, at this period, his catalogue of savage virtues. Mr. Herbert will find that of king Oluff Iryggeson in Jacobson Debbes's "*Færoæ et Færoa Reserata.*"

The Lamentation of Starkader. We observe a wildness in the prose account quoted by Mr. H. and subjoined to this effusion, which is very striking:

"Starkader accompanied king Vikar to Hordaland; he was the most distinguished warrior in the army, and dearest to the king. The wind proving boisterous and unfavourable, after the oracles had been consulted, it was deemed, that Odin required a man, drawn by lot from the army, to be hanged as a sacrifice; the lot fell upon Vikar, which produced great sorrow amongst his followers. A little before midnight Starkader was awakened by his foster-father Hrosharsgrani, who bade him rise and follow him. They took a small boat, and rowed to an island: there went they up into the woods, and found a spot, from which the trees had been cleared. Eleven men sat there upon stools, and a twelfth seat was unoccupied. They advanced into the assembly, and Hrosharsgrani seated himself in the vacant place. They all saluted Odin, who said, that the judges should decide the fate of Starkader."

Yet all this mysterious pageant is allowed to pass before our eyes without a word of explanation; and we are left to our own sources of information, to learn that it was anciently a method of practising divination. The custom appears to have prevailed very generally in the north; and it had not, as we are informed by Martin in his Description of the Western Islands of Scotland, entirely ceased there so late as the beginning of the last century. We hope to see this poem better illustrated in a future edition; and we take this opportunity of informing the editor that he will find in Bartholinus, p. 644, a strange poetical rhapsody, which evidently refers to the same event,

event, and which indeed uses some enigmatical expressions which we likewise find in the narrative quoted from the *Saga of Gautreki.* Another poem, if we do not mistake, has also been formed on the story of this Starkader, which Saxo Grammaticus has in his usual way turned into Latin verse. We do not know that the original now exists: but, if it does, Mr. Herbert, in his search after materials for his intended work, may perhaps be fortunate enough to recover it. Some of those compositions which Saxo translates, and to which he alludes, are now irretrievably lost.

Song of Regner Lodbrock. As our specimens from the present translations have hitherto been short, we shall indulge in a larger extract from the conclusion of this celebrated ode:

'We smote with swords; I hold, that all
By destiny or live or fall:
Each his certain hour awaits;
Few can 'scape the ruling Fates.
When I scatter'd slaughter wide,
And launch'd my vessels to the tide,
I deem'd not, I, that Ella's blade
Was doom'd at last to bow my head;
But hew'd in every Scottish bay
Fresh banquets for the beasts of prey.

'We smote with swords; my parting breath
Rejoices in the pang of death.
Where dwells fair Balder's father dread,
The board is deck'd, the seats are spread!
In Fiolner's court with costly cheer
Soon shall I quaff the foaming beer,
From hollow skulls of warriors slain!
Heroes ne'er in death complain;
To Vider's hall I will not bear
The dastard words of weak despair.

'We smote with swords; their falchions bright
(If well they kenn'd their father's plight,
How venom fill'd a viperous brood
Have gnaw'd his flesh and lapp'd his blood)
Thy sons would grasp, Aslauga dear,
And vengeful wake the battle here.
A mother to my bairns I gave
Of sterling worth, to make them brave.

'We smote with swords; cold death is near,
My rights are passing to my heir.
Grim stings the adder's forked dart;
The vipers nestle in my heart.
But soon, I wot, shall Vider's wand
Fix'd in Ella's bosom stand.

My

My youthful sons with rage will swell,
Listening how their father fell:
Those gallant boys in peace unbroken
Will never rest, till I be wroken.

'We smote with swords! where javelins fly,
Where lances meet, and warriors die,
Fifty times and one I stood
Foremost on the field of blood.
Full young I 'gan distain my sword,
Nor fear'd I force of adverse lord;
Nor deem'd I then, that any arm
By might or guile could work me harm.
Me to their feast the Gods must call;
The brave man wails not o'er his fall.

'Cease, my strain! I hear a voice
From realms, where martial souls rejoice.
I hear the Maids of slaughter call,
Who bid me hence to Odin's hall.
High-seated in their blest abodes
I soon shall quaff the drink of Gods.
The hours of life have glided by;
I fall; but smiling shall I die.'

In the first of these stanzas, 'I deem'd not I,' is much too rhetorical for "a last dying speech and confession." In the third, 'a mother to my bairns I gave' is quite ludicrous, as are the last two lines of the following stanza. We are of opinion that old words may be occasionally used with effect, but we do not much approve of introducing into modern composition the old terminations of verbs. When the editor is more deeply read in our writers of antiquity, he will correct some errors into which he has fallen in employing their phraseology: he always gives *I am hight* for *I hight;* and we believe that he is singular in his use of the word *wighty.* In the last stanza, 'drink of the Gods' should be simply *ale* or *beer.* Odin is mentioned immediately before; and readers will naturally conclude that Regner's beverage is the same as that of Odin, which could not be the case, since the Edda assures us that Odin alone drinks wine in Valhalla. Throughout the poem, the choral part loses all its rude expression and strength in Mr. H.'s hands. In the orginal, it is *Hiuggom ver med hiaurvi, we hewed with swords;—smote* is certainly a very inadequate translation.

It is no small part of Mr. Herbert's merit, that his knowlege of the northern languages has in many instances enabled him to correct the mistakes of the former editors of Icelandic poetry. This song of Regner Lodbrock affords some remarkable examples; and we should have felt ourselves bound to have

have allowed him much greater credit for his accuracy, had he "borne his faculties more meekly." To the passages in which other translators have represented Regner as comparing his battles to the pleasures received from the favours of beauty, Mr. H. has given quite a contrary turn, making them imply that his battles were serious concerns, and very unlike those pleasures. This error in the first instance arose from their rendering *varat* by *it was*, instead of *it was not: var* means was, and *at*, when joined to it, has the force of a negative, and is not, as they supposed, used interrogatively. So far Mr. Herbert, we think, was right: but when he adds, (in his incidental note on the *Death of Hacon,*) 'What notion the learned translators entertained of kissing young widows I cannot pretend to say; but it is singular that they should have imagined Regner Lodbrock could have thought it like breaking heads with a broad sword,' he displays less knowlege of antient northern manners than we should have supposed him to possess. We have no hesitation in stating our opinion that, in as far as the sentiment is concerned, that of the former editors is more conformable to the ideas of a Scandinavian hero, who delighted in nothing so much as the revelry of battle. From a few words, *hujus gaudia prælii*, in the address of a barbarian chief to his followers, Gibbon discovered with much acuteness that the speech was in part genuine, and above the invention of a degenerate Roman. The joy with which the Cimbri rushed into battle was a fact which had struck Cicero, and on which he philosophises.

Of this kind of comment we have another example, also in a note on *the Death of Hacon;* where, in attempting to explain a doubtful passage, Mr. Herbert thus proceeds: 'Dr. Percy, who followed Peringskiold, asserts that Bauga was a subordinate god of war; but no such person is mentioned in either Edda, and I can find no account of him. I believe, that Peringskiold, who was puzzled by the word, got rid of the difficulty by translating it Bogonis, and that Bogo was deified by the learned bishop.'—It is remarkable that, after this note, the author should have penned another (see vol. ii. p. 10.) in which the existence of a person bearing this name in the Edda is placed beyond a doubt. He is not, however, a God: but a Bayo, or Bago, is mentioned in an old chronicle in Fabricius' *Scriptores Septentrionales*, as the third in succession to Odin; and if we adopt the opinion of Scheffer, (an opinion, indeed, which Mr. Herbert may find corroborated by evidence in his own volumes,) that many of the kings of the north took the names of their gods, the difficulty will vanish, and the learned Bishop be freed from the very disagreeable charge brought against

against him. Lambecius, in his work intitled *Res Hamburgenses*, tells us that *Bog* signifies God in the old Bohemian and Polish tongues.

We have now concluded our examination of those parts of this publication which appear important. It contains also translations from the modern European languages, in which the chief feature apparent is an affectation of extensive reading; which has in general induced Mr. Herbert to translate not more than one piece from the same author, and to refer sundry thoughts, not distinguished either for their excellence or their novelty, to writers who have entertained them in common with all the sons of Adam. Much indifferent poetry, moreover, is presented to us in this collection, of which Francisco de Figueroa, Fray Lúis de Leon, Bartolome Leonardo de Argensola, &c. &c. are altogether innocent. One effusion, *the Peace of Amiens*, begins thus:

'Our arms have thunder'd,
And Europe has wonder'd
At trophies of valor by Britain display'd;
But April expiring
Has heard the guns firing,
To sound the sad fall of her glory and trade.

'The pow'r of France growing,
All thrones to her bowing,
Our wealth to republican losels a prey,
Our trophies all faded,
Though proudly paraded,
The tackle, which held us, is all cut away.'

This poem, we are told, is written after the manner of the *Flowers of the Forest*, a song which is characterised by the most melting tenderness and simplicity; qualities not very discernible, we apprehend, in the imitation. The burden, in particular, has been most barbarously parodied.

Of Mr. H.'s powers in blank verse, a more favourable specimen may be quoted:

'Written in the Neigbourhood of Croyland Abbey, 1801.

'O venerable pile! whose shatter'd form
From abject Croyland's melancholy site
Looks proudly o'er this wide extended plain,
Much of thine ancient grandeur and high name
Old annals tell; much of fierce elfin shapes,
And fiery forms, amid thy lonely fens
Strange sojourners, who never dared invade
Thy hallow'd precincts, but around them lurk'd
To harm the holy pilgrim wandering nigh.
So monks have fabled; now forlorn thou see'st

No

No mitred feasts, no pride of papal rites:
Fallen are the domes, where once Ingulphus dwelt,
Where pomp and learning reign'd. Thy sounding tow'r
Calls but the simple cottager to pray,
Neglected now: yet not by me unbless'd;
For here unknown beneath a humble roof
Oft have I changed the tumult of the town,
The toil of study, and the city's smoke,
For healthy exercise and private ease;
Forgetful of the busy cares, that lie
Thick scatter'd on the restless path of life.

'O holy Solitude! thy charming cup,
Too deeply quaff'd, unfits the social mind
For public intercourse and useful toils;
But sometimes woo'd thou dost correct our thoughts,
Soften the rude asperity of pride,
Wake each pure feeling, and exalt the heart.
On thee, mild Power, (wherever fate shall guide
Thro' the wild storms of faction, which have rent
The solid base of Europe, and now shake
My trembling country) sometimes will I call;
Whether on rushy moor, or shady bank,
In active exercise, or tranquil rest,
Still cherish'd, still chaste partner of my thoughts!'

The work which Mr. Herbert has in contemplation, and to which we have already alluded, will, we hope, increase our opinion of his talents, and ameliorate the impression which his own poetry has at present made on our minds. It will at all events prove a more noble exertion of his faculties than the composition of riddles, or than turning the choruses of Euripides into Italian sonnets.

Fin.y.

Art. III. *The beneficial Effects of Christianity on the temporal Concerns of Mankind*, proved from History and from Facts. By the Right Rev. Beilby Porteus, D.D. Lord Bishop of London. 8vo. 2s. 6d. sewed. Cadell and Davies, &c. 1806.

In Bishop Hoadly's Tracts are two Sermons on Matt. x. 34. "concerning the Divisions and Cruelties of which the Christian Religion hath been made the *occasion*"; in which the judicious preacher, after having remarked how completely the prophecy of our Lord has been fulfilled by the disturbances, divisions, hatreds, and persecutions which have prevailed in the Christian world, proceeds to vindicate the Gospel from the guilt and blame of this unhappiness: desiring us, for the honour of our religion, "to distinguish between Christianity and Christians, and not to blame the one for the faults of the other."

other." On all occasions, it is necessary to bear this distinction in mind; for whatever might have been the operation or reception of the Gospel, its nature and tendency are unquestionably beneficial.

We tender our most unqualified assent to the position laid down by the learned and amiable author of the work before us, respecting the kind influence of the Gospel on the temporal concerns of mankind; and we readily allow that, in the relations of husband and wife, parent and child, master and servant, it has displayed its beneficial effects: but, when we appeal to history and to facts, we are forced to admit that many circumstances present themselves to our recollection, which must fix as great a blot on those who have denominated themselves Christian princes, as any events in the antient world can attach to the character of Pagans. The cruelties practised by the former have, if possible, often surpassed even those of the latter. Is any feature more abhorrent to humanity in any part of the annals of Paganism, than the history of Persecution and of the Inquisition among Christians? Are the wars recorded by Heathen writers half so barbarous as those which mistaken religious zeal has stimulated?—or are the savage sports of the amphitheatre to be compared in point of cruelty to the studied tortures of the *Holy Inquisition?*

Setting as high a value on the Christian Scriptures as the Bishop of London can possibly affix on them, we advert to these circumstances with no intention of degrading the Gospel, but for the mere matter of fact purpose of shewing that, if the Christian be compared with the Pagan world, on the broad ground of history, the former has no great reason for exultation over the latter. The conduct of men in power has been generally *unchristian*; and Bishop Porteus's remark on antient may be applied to modern governments, 'that they are little else than military establishments.' Our religion proclaims "Peace on Earth and good will towards men:" but its professors are often as eager for war as ever pagans were; and it may be fairly questioned whether the modern system of war be not, from its arrangements and its protracted nature, more destructive to the human race than the warfare pursued by the Pagans. We hope that this R.R. author is correct when he observes that, 'though too much fierceness and animosity, too much propensity to war, too many acts of passion and cruelty are still to be found among the nations of the earth, yet the diabolical principle of *vengeance* is certainly much abated, and many of its most tragical effects are no longer seen': but we must remark that, when wars between contending nations are prosecuted with passion

and obstinacy, and when their pride and interest are concerned, a vindictive and implacable fury will be generated, in spite of the remonstrances of religion.

"History," says Gibbon, "is little more than the register of the crimes, follies, and misfortunes of mankind:" but these crimes, follies, and misfortunes, are as little to be ascribed to Philosophy as to the genius of the Gospel; and we wish the learned and respectable Prelate to reflect whether, in his philippic against Philosophy, he has not exceeded the limits of moderation. Can pagan philosophy be represented as pestiferous and sanguinary, when, as the above-mentioned historian remarks, "if a man were called to fix the period in the history of the world during which the condition of the human race was most happy and prosperous, he would, without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus"; during the greatest part of which, the world was under the government of philosophic emperors? Though the moral precepts of Heathen Philosophy are not of equal purity and extent with those of Christianity, we have as little reason for attributing to it the contests of the Pagan world, as to accuse the Gospel of the cruel and exterminating warfare carried on by the Spaniards against the natives of Hispaniola and Peru.

If we descend to modern times, we know not any sect of philosophers who are intitled to the epithet of 'γενος φονικωτατον, a murder-loving race'; nor can we allow that 'Voltaire and his numerous disciples are justly considered as the chief source of those dreadful calamities, that have been for so many years desolating almost the whole continent of Europe.' At a particular period, this language was in vogue: but we hoped that it had passed away with the revolutionary storm which gave it birth. Whatever pernicious doctrines Voltaire may have disseminated, he has never been a preacher of cruelty; and the massacres at Ismael and Ocksakow may as well be attributed to modern philosophy, as the enormities in France at the subversion of the old regime. It is but fair to ask where, in any of the writings of modern philosophers, is a pretext furnished for imputing to them the horrors of the Revolution? At this never-to-be-forgotten epoch, the character of the French people was lamentably devoloped; and the sanguinary features which it then exhibited reflect rather on the subverted government under which this character had been formed, than on the speculations of any real or pretended philosophers. The old government of France was intolerant and persecuting, and its horrible executions were calculated to harden the feelings of the people; while the exertions of Voltaire, especially

ally in the affair of the Calas-family, were humane, and in opposition to the persecuting spirit encouraged by the French clergy.

Bishop Porteus makes a more effectual attack 'on the Philosophers of the present day,' when he calls on them 'to shew from whence they derive that humanity to which they now lay claim, and which, it seems, has produced such beneficial consequences. If they say from the cultivation of their minds, the improvement of their understanding, and the extent of their knowledge and erudition, it is, then, obvious to ask, how it comes to pass that these causes should not, in ancient times, have produced the same effects?'—The fact is that the principles of the Gospel have diffused themselves over the region of intellect; and that even speculative philosophers, who have resisted its evidences, have been subdued by its amiable spirit. Our modern philosophic schemes have discovered a romantic excess rather than a deficiency of humanity; and they have had for their object not the destruction and misery of the human race, but the creation of that state of happiness which is depicted in the glowing language of antient prophecy. We venture, therefore, to assert that the Bishop of London's account of antient and modern philosophy requires his serious reconsideration. Never could we attribute the blessings of the Gospel to this source, though we see no reason for terming philosophy cruel. In the following sentences, with the above exceptions, the R.R. author speaks our sentiments:

'In the Religion of Christ we see a spirit of meekness, mercy, gentleness, humanity, and kindness, which has been for more than eighteen hundred years contending with the evils generated by paganism, has actually banished some of them from the face of the earth, has greatly mitigated and softened others, is gradually undermining all the rest, and has already given so different a colour to the whole system of human affairs, has introduced so large a portion of benevolence and mutual good-will into the minds and manners of men, into all the various relations of social, civil, and domestic life, as plainly shews the sacred source from whence it springs. Philosophy (both ancient and modern) is cruel, and could not be the author of such blessings as these. There could be but one author of them, THE GOD OF ALL CONSOLATION AND JOY.'

On the whole, this work merits general attention, and is calculated to promote the beneficial effects of christianity.

Mo-y.

ART. IV. *Memoirs of Dr. Joseph Priestley, to the Year 1795; written by Himself*: with a Continuation to the Time of his Decease, by his Son Joseph Priestley; and Observations on his Writings, by Thomas Cooper, President Judge of the 4th District of Pennsylvania, and the Rev. William Christie. 8vo. pp. 481. 10s. 6d. Boards. Johnson. 1806.

LITERARY and scientific men commonly make their way to eminence through so many humiliating and depressing circumstances, that their memoirs rarely excite the envy of the proud and worldly-minded. It is necessary to have a predominant love of science, in order to follow with satisfaction the progress of genius from its obscure origin to its summit of fame; to mark the difficulties and discouragements with which it struggled; to trace the advancement of intellect in the career of free inquiry; and to register the results of a life indefatigably devoted to philosophical and metaphysical investigation. If we are not induced to adopt Dr. Priestley's opinions, we must at least applaud his persevering industry, his integrity, and his intrepidity: while the student in humble life may learn from his example, that patience will ultimately triumph over narrow circumstances; and that talents, steadily cultivated, will gradually enlarge the sphere of their useful exertions and of their fame. As different individuals collect ideas in varying situations, and associate them differently in their minds, we may reasonably expect that discordances of opinion will ever prevail among the most learned and inquisitive of men; a fact, which, though generally deplored by the vulgar, is to the philosopher a ground of no uneasiness. Thus, indeed, he is furnished with divers objects of comparison, is invited into numerous trains of reflection, sees the same subject in different points of view, and has a fairer chance of approximating truth, if he be precluded from absolutely arriving at it. Some persons are apt to be alarmed at so bold and unaccommodating a writer as Dr. Priestley: but they pay their faith a very bad compliment by the expression of such fears. Truth has more than human strength, she is naturally invincible; and the more we put her to the test, the more we promote her glory and success. In this view, such men as Dr. Priestley will be of use to the world. We mean not to insinuate that they who oppose received opinions must necessarily be in the right: but they must do good, as they provoke examination, as they prevent implicit faith, and as they lead christians to build their principles on a firm foundation. If our sentiments will bear discussion, the most daring inquirer will not shake them; and if we have never thought of "giving a reason for the hope

that

that is in us," we ought not to be offended with those who invite us to exercise our best faculties on the ground of natural and revealed religion,—on whatever can interest us as inhabitants of this world, and as expectants of a life to come.

We have hazarded these observations as introductory to the notice of a man whose labours have excited the most violent prejudices, who met with hard treatment from his countrymen, and who, being now removed from this scene of contention, calls on posterity fairly and candidly to appreciate his character. 'A time will come, (says he,) when they will do me justice.'

Joseph Priestley, the son of a maker and dresser of woollen cloth, was born, March 13, (O.S.) 1733, at Fieldhead, six miles south-west of Leeds in Yorkshire; he obtained the usual education of a regular Dissenting Minister, and first settled at Needham Market, Suffolk, with a small congregation, on the petty salary of £30 a year. Though the first principles instilled into him were Calvinistic, his mind soon took an heterodox turn; and his early labours in the ministry were far from being popular. He tells us that he felt at Needham the results of a low despised situation; yet while he comments on the neglects which he experienced at this period of his obscurity, he mentions with apparent satisfaction the effects of his subsequent popularity on those who formerly refused to hear him. 'Visiting that country some years afterwards, when I had raised myself to some degree of notice in the world, and being invited to preach in that very pulpit, the same people crowded to hear me, though my elocution was not much improved, and they professed to admire one of the same discourses they had formerly despised.' We believe this to be a very common case.

At Needham, Mr. P. endeavoured to add to the scantiness of his income by undertaking the task of a schoolmaster, but without effect, since his learning could not here atone for his heterodoxy. When, however, he afterward removed to Nantwich in Cheshire, the plan of a school was adopted with success. From this place he was invited to Warrington, to become a tutor in the Academy or College instituted in that town; and during his residence in this situation, he not only increased the stock of his knowlege, but consulted the enlargement of his comforts by taking to himself a wife peculiarly adapted to a studious husband. 'This proved (says he) a very suitable and happy connection, my wife being a woman of an excellent understanding, much improved by reading, of great fortitude and strength of mind, and of a temper in the highest degree affectionate and generous; feeling strongly for others, and little for herself. Also, greatly excelling in every thing relating

to household affairs, she entirely relieved me of all concern of that kind, which allowed me to give all my time to the prosecution of my studies, and the other duties of my station.'

During his continuance at Warrington, the memorialist published, among other works, his *History of Electricity*, and his *Chart of Biography*; the last of which procured for him the title of LL.D. from the University of Edinburgh, and the former introduced him into the Royal Society. Though we are not presented with any composition in verse, Dr. P. informs us that he occasionally indulged himself in making rhymes; and that, if he never attained to the rank of a poet, his verses had at least the good fortune of inducing Mrs. Barbauld (then Miss Aikin) to cultivate the Muses. From Warrington, he removed to Leeds; where he continued his theological and philosophical pursuits. It was at this period of his life that he became a Socinian, in consequence of his having read Dr. Lardner's *Letter on the Logos*; and that he wrote his *first pamphlet on Fixed Air*, which was soon followed by his *Experiments on Air*, published in the Philosophical Transactions, for which he received the Copley Medal.

Having by his friend Dr. Price been recommended to the Earl of Shelburne, afterward Marquis of Lansdowne, Dr. Priestley left Leeds in order to form a part of the establishment of that nobleman, on a salary of 250l. per annum, and a residence. With Lord Shelburne he visited the continent; and his observations on the philosophers whom he encountered at Paris, in the year 1774, merit particular notice:

'As I was sufficiently apprized of the fact, I did not wonder, as I otherwise should have done, to find all the philosophical persons to whom I was introduced at Paris unbelievers in christianity, and even professed Atheists. As I chose on all occasions to appear as a christian, I was told by some of them, that I was the only person they had ever met with, of whose understanding they had any opinion, who professed to believe christianity. But on interrogating them on the subject, I soon found that they had given no proper attention to it, and did not really know what christianity was. This was also the case with a great part of the company that I saw at Lord Shelburne's. But I hope that my always avowing myself to be a christian, and holding myself ready on all occasions to defend the genuine principles of it, was not without its use. Having conversed so much with unbelievers at home and abroad, I thought I should be able to combat their prejudices with some advantages, and with this view I wrote, while I was with Lord Shelburne, the first part of my *Letters to a philosophical unbeliever*, in proof of the doctrines of a God and a providence.'

Various other works were published by Dr. P. while he remained in the family of this nobleman; but the connection was

was not of long continuance; and it appears by the remarks made after its dissolution, that the philosopher derived as little satisfaction from it as the peer:

'Reflecting on the time that I spent with Lord Shelburne, being as a guest in the family, I can truly say that I was not at all fascinated with that mode of life. Instead of looking back upon it with regret, one of the greatest subjects of my present thankfulness is the change of that situation for the one in which I am now placed; and yet I was far from being unhappy there, much less so than those who are born to such a state, and pass all their lives in it. These are generally unhappy from the want of *necessary* employment, on which account chiefly there appears to be much more happiness in the middle classes of life, who are above the fear of want, and yet have a sufficient motive for a constant exertion of their faculties; and who have always some other object besides amusement.

'I used to make no scruple of maintaining, that there is not only most virtue, and most happiness, but even most true politeness in the middle classes of life. For in proportion as men pass more of their time in the society of their equals, they get a better established habit of governing their tempers; they attend more to the feelings of others, and are more disposed to accommodate themselves to them. On the other hand, the passions of persons in higher life, having been less controlled, are more apt to be inflamed; the idea of their rank and superiority to others seldom quits them; and though they are in the habit of concealing their feelings, and disguising their passions, it is not always so well done, but that persons of ordinary discernment may perceive what they inwardly suffer. On this account, they are really intitled to compassion, it being the almost unavoidable consequence of their education and mode of life.'

The next era in Dr. Priestley's history was his settlement at Birmingham; where, till the period of the riots, he spent his time much to his satisfaction: but where, in consequence of the great freedom of his theological writings, a scene of affliction was preparing for him, which must remain an indelible stain on the liberality of this country, at the conclusion of the eighteenth century. We wish that we could draw a veil over this part of the memoir; for no controversial indiscretion, or even violence, on the part of Dr. P., could authorize the method which his enemies took to silence him. He may not be justified in asserting that 'the friends of the court, if not the prime ministers themselves, were the favourers of the riot:' but the ministers of the king did not consult the honour of the nation, by omitting to extend to this philosophic sufferer the most ample indemnification: especially as the sum awarded him at the Warwick Assizes was very inadequate to his loss.—So unpopular was he become, chiefly on the score of his Unitarian publications, that London scarcely afforded him a refuge; and after having meditated to settle at Hackney, where

he had been invited to succeed his late friend Dr. Price, he deemed it expedient to seek an asylum in the American States. He felt, however, some difficulty in renouncing his country; and he subjoins some reasons which, in addition to those previously given in the preface to his Fast sermon, ultimately induced him to take this step:

'The bigotry of the country in general made it impossible for me to place my sons in it to any advantage. William had been some time in France, and on the breaking out of the troubles in that country he had embarked for America, where his two brothers met him. My own situation, if not hazardous, was become unpleasant, so that I thought my removal would be of more service to the cause of truth than my longer stay in England. At length, therefore, with the approbation of all my friends without exception, but with great reluctance on my own part, I came to that resolution; I being at a time of life in which I could not expect much satisfaction as to friends and society, comparable to that which I left, in which the resumption of my philosophical pursuits must be attended with great disadvantage, and in which success in my still more favourite pursuit, the propagation of Unitarianism, was still more uncertain.'

Even at sea, Dr. Priestley's pen was not idle; and under all the difficulties which he encountered in America, he contrived to write several valuable publications, particularly the conclusion of his History of the Christian Church. The memoirs, as composed by himself, are dated Northumberland, March 24, 1795, when he completed the 62d year of his age.

This memoir, which is written in a plain and unaffected manner, enumerates the friends with whom Dr. P. was intimate, the pecuniary kindnesses which he received, and the works which he sent to the press: but in our abstract it was impossible for us to descend to all these particulars. In the continuation, by his son, we are presented with a view of Dr. Priestley's life from the time of his leaving England, in April, 1794, to his death, Feb. 6, 1804. It is the object of the son to vindicate the memory of his father against the insinuations of enemies; and particularly to counteract the report industriously circulated in England, that Dr. P.'s abilities were undervalued in America. For this purpose, we are informed of the attentions which were paid to the Doctor on his first arrival in that country, and the marks of respect which he continued to receive from individuals and bodies of men: but it is certain that he did not meet with any success in the propagation of Unitarianism, since his congregation at Northumberland never exceeded thirty persons; and he never solicited to be naturalized, resolving to die as he had been born, an

an Englishman.—Whatever objections may be made to the articles of Dr. P.'s creed, no man ever displayed a firmer faith in the perfect providence of God, or met death with a more cheerful hope in a future resurrection.

Subjoined to the Memoirs are five Appendices, containing distinct dissertations on Dr. Priestley's discoveries in Chemistry; on his metaphysical, political, and miscellaneous writings; and a summary of his religious opinions. In these Essays, we are invited to consider the prominent features of his life, and to review his principles as a philosopher, metaphysician, politician, and theologian.

The account of Dr. P.'s experiments on factitious Airs is prefaced by a display of the previous discoveries of Mayow; who 'knew how to make artificial air from nitrous acid and iron, but all the extraordinary properties of this gas remained unobserved by him as well as by others, until collected and imprisoned by Dr. Priestley, and exposed to the question under his scrutinizing eye. Indeed, as an experimentalist, Dr. Priestley stands unrivalled.'——'In the short period of two years, Dr. P. announced to the world more facts of real importance, and extensive application, and more enlarged and extensive views of the œconomy of nature, than all his predecessors in Pneumatic Chemistry had made known before.' The writer attempts, at the end of this appendix, to prop Dr. P.'s discarded theory of Phlogiston: but the advocate seems himself to despair of success.

The second appendix includes a long examination of Dr. Priestley's two *Disquisitions on Matter and Spirit* and *on Philosophical Necessity*; in the former of which the mechanism of the mind is asserted, and in the latter the doctrine of Necessity. Here the reporter warmly espouses the tenets of his author, and seems to treat those who hold the doctrine of a soul with no little contempt. We are told, towards the conclusion, that 'the time seems to have arrived, when the separate existence of the human soul, the freedom of the will, and the eternal duration of future punishment, like the docrines of the Trinity, and Transubstantiation, may be regarded as no longer entitled to public discussion.' What a short way of settling two of the most perplexing controversies!

This essayist subjoins his notion of the true way of studying Metaphysics: 'For my own part, I am persuaded that no Theory of the mind can be satisfactory, which is not founded on the history of the Body. I know of no legitimate passport to Metaphysics but Physiology.' We agree with him that Physiology is certainly an excellent hand-maid to Metaphysics.

The view of Dr. Priestley's political works and opinions, contained in the third appendix, shews that he was no revolutionist. While he remained in his own country, he uniformly wrote in support of the British Government by *King, Lords, and Commons*; and though we are told that he became a republican in the new world, yet it was evidently with some limitations. 'His wishes and his conversation always tended to impress the idea that improvements in each country should gradually progress, according to the respective situations of each, and in conformity to the previous ideas respectively prevalent on the subject of government, among the better informed classes, and the spirit of the times.'

In the observations on Dr. P.'s miscellaneous writings, a long analysis is given of his Lectures on the Theory of Language and Universal Grammar, printed (not published) for the use of the Students at Warrington *; and notice is taken of his letter to Dr. Wistar, in reply to Dr. Darwin's observations on Spontaneous Vitality, in order to introduce some very free remarks in favour of Atheism. 'I cannot see, (says this annotator) how the belief of no God can be more detrimental to society, or render a man less fit as a citizen, than the belief of the thirty thousand Gods of the Pagans, or the equal absurdities of trinitarian orthodoxy.' The best answer to the writer, in this case, will be found in the words of Dr. Priestley, extracted from his paper signed *A Quaker in Politics*, which is the most valuable portion of the 4th Appendix: 'Where there is no sense of religion, no fear of God, or respect to a future state, there will be no good morals that can be depended upon. Laws may restrain the excesses of vice, but they cannot impart the principles of virtue.'

The remainder of this Appendix includes a letter by Dr.P. in vindication of the character of Dr. Franklin from the charge of being an incendiary, while he lived under the protection of the British Government.

As Dr.Priestley's religious opinions are well known, we shall excuse ourselves from quoting any part of the Summary at the conclusion of the volume, which furnishes an accurate delineation of his character and merits: but which would have been more generally acceptable in this country, if the features of republicanism and infidelity, betrayed in the appendices, had been concealed.

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* The printer has made an error in filling up the blanks left in the copy for the Greek and Hebrew quotations, see p. 410, where, in speaking of χ as answering to ח in Hebrew, he should have put a ח.

This

This writer mentions Hare's "Difficulties and Discouragements" as a *melancholy* letter. Did he not know that the whole is a fine piece of *irony?*

Mo-y.

ART. V. *Description and Treatment of Cutaneous Diseases.* Order 3. Rashes. Part I. containing the Varieties of Rubeola and Scarlatina. By Robert Willan, M.D., F.A.S. 4to. 18s. sewed. Johnson.

As the commencement of Dr. Willan's elaborate work on cutaneous diseases has already fallen under our review, we have at present to notice the publication of a 3d number, containing an account of the measles and scarlet fever. These diseases compose the first part of his 3d order, *Exanthemata;* a term which he translates by the word *rashes*, and describes to be 'a redness of the skin, varying as to extent, continuity, and brightness of colour, and occasioned by an unusual quantity of blood distributed to several of the cutaneous veins, in some instances with partial extravasation.'

Our medical readers will perceive that the term is here applied in a new sense, and that the definition is limited to the character of the eruption, independently of any general affection of the system. Dr. Willan's arrangement is confessedly artificial, founded not on any supposed resemblance or analogy between the nature of the diseases, but merely derived from their external appearance; and therefore we cannot be surprised to find that the present order consists of a different assemblage from those which have been usually allotted to it. The other affections classed as *exanthemata*, besides the measles and scarlet fever, are *urticaria*, *roseola*, *iris*, *purpura*, and *erythema*. —We shall postpone our remarks on the system in general, until we arrive at the termination of the work, when we shall have a better opportunity of comparing its different parts with each other.

Dr. Willan's account of the measles is full and satisfactory: but the symptoms and progress of this disease are well known, and have been so accurately described by preceding writers as to leave little room for offering any new information on the subject. The disease is highly contagious, particularly to children; yet the author supposes that some previous state of the body is requisite, in order to render it susceptible of the infection. Infants, he observes, are less liable to it than children at a more advanced age: but he has never met with any individual who is wholly unsusceptible of it, as is the case with the small-pox. Three varieties of the disease are pointed out;

out; the *rubeola vulgaris*, *rubeola sine catarrho*, and *rubeola nigra*: the first of these varieties, as the name implies, being the common form of the disease. Dr. W. remarks that, in addition to the usual exanthematic eruption, a few miliary vesicles occasionally make their appearance; and he says that the fluid from these vesicles has produced the disease by inoculation, but it does not seem that the symptoms were milder than in their usual form. He is decidedly of opinion that it is improper to check the eruption, when it has become visible, by cold or by purgatives; an opinion which is sanctioned by the concurrent testimony of all writers. He does not appear to have experienced the effects which would result from repressing the fever at its commencement; a practice which, although of doubtful success, probably would be less injurious than repelling the eruption when once formed. The constitutional symptoms and the eruption generally disappear about the same period, and leave the patient nearly free from complaint; sometimes, however, the pectoral affections return with increased violence, and are either immediately fatal, or prove ultimately mortal by inducing pulmonary consumption.

During the first period of the disease, little medical treatment is necessary, except an attention to diet and temperature. When the symptoms become severe in the latter stage, the most active practice is to be adopted; bleeding is frequently necessary, and should be employed where the oppression of the chest is considerable. It was formerly the custom, in all cases, to bleed at the commencement of the disease: but in modern times, when the antiphlogistic plan is pursued with more caution, and we are less influenced by systematic views, the lancet is not employed until particular symptoms indicate its use.

Rubeola sine catarrho is described as a complaint in which the eruption exhibits the usual features of measles, but is unattended by fever. It is with difficulty distinguished from other cutaneous eruptions, and appears not to secure the constitution against the feverish measles; whereas the author never met with an instance in which this latter affection occurred twice to the same individual.

Dr. W. closes his observations on measles with some remarks on the cases described by Sir W. Watson, under the title of "putrid measles," as occurring among the children at the Foundling Hospital in the years 1763 and 1768. He supposes these to have been, in fact, the scarlet fever; a conclusion which he draws from considering the symptoms as related by Sir W. Watson, the titles under which he entered the cases in the Hospital books, and the unsettled state of medical opinion

opinion at that period respecting the nature of the scarlet fever, and its connection with the measles: a point which is more fully illustrated in the subsequent section. After an interval of so many years, it is perhaps impossible to form a decided opinion on this matter: but we think that Dr. Willan's reasoning is at least extremely plausible; and until we shall have an opportunity of again observing the symptoms described by Sir W. Watson, we must consider the existence of the putrid measles as very problematical.

We next proceed to the *Scarlatina*. Dr. Willan disposes the varieties which this disease assumes under three heads, to which he gives the specific names of *simplex*, *anginosa*, and *maligna*. In the first, a moderate degree of fever prevails, which continues for three or four days, attended with an exanthematic eruption, but without any swelling, inflammation, or ulcer of the throat. Its general appearance is not very unlike that of the measles; and, as we afterward learn, they have been very frequently confounded together. The diagnostics are, however, for the most part, sufficiently well marked; and they are very accurately laid down by Dr. Willan, as consisting in the different period at which the eruption becomes visible, in the appearance of the efflorescence, in the accompanying symptoms, and in the manner in which the disease declines.—In the *scarlatina anginosa*, (which is perhaps the most usual form that occurs in this country,) besides the fever and efflorescence, the tonsils are considerably affected with swelling and inflammation; which frequently proceed so far as to produce slight ulceration and sloughs in the throat. The symptoms of this species are admirably detailed; and we regret that our limits will not permit us to quote them at full length.—With the exception of the state of the throat, the symptoms of the *scarlatina anginosa* resemble, in every respect, those of the *scarlatina simplex*, but exist in an aggravated form.

Scarlatina maligna presents an appearance materially different from the two others, and is altogether a much more formidable complaint. Its peculiarities are thus stated by Dr. Willan:

'It's symptoms on the first day are nearly the same as in the Scarlatina anginosa; but some of the following peculiarities are afterwards observable:

'1. A small indistinct, and irregular pulse; a brown or black incrustation of the tongue, teeth, and lips;

'2. A dull redness of the eyes, a dark red flushing of the cheeks, deafness, delirium, or coma alternating with fretfulness and violence:

'3. Breath extremely fetid; a rattling and laborious respiration, partly occasioned by a thick tough phlegm clogging the fauces; a constriction

constriction of the jaws, and painful deglutition; a fulness and livid colour of the neck, with retraction of the head:

'4. Ulcerations on the tonsils, and adjoining parts, covered with dark sloughs, and surrounded by a livid base: the tongue is often so tender that a slight touch produces excoriation:

'5. An acrid discharge from the nostrils, causing soreness, or chops, and even blisters, about the nose and lips, the fluid discharged being at first thin, but afterwards thick and yellowish:

'6. The rash is usually faint, excepting in a few irregular patches; and all of it presently changes to a dark or livid red colour. It appears late, is very uncertain in its duration, and often intermixed with petechiæ. In some instances the rash suddenly disappears a few hours after it is formed; and comes out again at the expiration of a week, continuing two or three days: in one case numerous patches of it appeared a third time, on the seventh day from the second eruption; these remained for two days.'

It is a curious fact that in this which is the most violent form of the disease, the characteristic efflorescence is seldom so considerable as in the other varieties, and sometimes is entirely wanting. This circumstance led to much uncertainty in the nosology of scarlatina; and from this cause, until within a few years, the identity of the different species was not acknowleged. On this subject, Dr. Willan observes:

'It is truly singular, that the slightest of all eruptive fevers, and the most violent, the most fatal disease known in this country, should rank together, and spring from the same origin. Experience, however, decides that the simple Scarlet Fever, the Scarlatina anginosa, the Scarlatina (or angina) maligna, and the scarlet ulcerating Sore-throat without the efflorescence on the skin, are merely varieties of one disease. That all of them proceed from the same source of contagion, is evident; because, under the same roof, in large families, some individuals have the disease in one form, some in another, about the same period. According to the state of the air, the soil, climate, or season of the year, one form predominates over all the rest, and gives the general character to every epidemic Scarlatina.'

Another point respecting *scarlatina*, which has been the ground of much controversy, is whether the disease can occur twice to the same person. The affirmative was formerly adopted by many eminent practitioners, and is still maintained by some men of respectability: but the contrary is the position most commonly received, and that which is supported by the greatest authorities. Dr. Withering, whose experience and judgment were so well known, was decidedly of this opinion; and the same was also maintained by the late Dr. Currie.

Perhaps the history of no disease of modern times, certainly of none so important, is involved in so much obscurity as that of *scarlatina*. Dr. Willan has taken particular pains with

with this part of his work; and he has displayed an unusual share of learning and acuteness in tracing its progress, as it, from time to time, became known under a variety of appellations, in all the different parts of Europe, during the last three centuries. We have some reason for supposing that it was observed by Aretæus, Acetius, and Aricenna: but the first unequivocal account is by Ingrassin, a Neapolitan, who wrote in the beginning of the 16th century. It appears that the term *rubeola* was originally applied to *scarlatina*, and that *morbilli* was the name given to the measles. During the 16th and 17th centuries, it occurred in almost every part of Europe, frequently committing the most dreadful ravages. It was called by a variety of names; and very different opinions were entertained respecting its nature, and its relation to other diseases. Morton was the first English writer who distinctly described it, but he imagined it to be only a variety of the measles. The term *scarlatina* seems to have been first applied to it by Sibbald. Even until the middle of the 18th century, it still continued to be very imperfectly understood; and while by some writers it was regarded as only a variety of the measles, others supposed that the different varieties were each distinct diseases. This opinion was adopted by Dr. Fothergill; whose treatise, published about the middle of the last century, contributed very largely to diffuse a more general knowlege of the complaint. As far as we are able to ascertain, Dr. Clark of Newcastle was the first writer who distinctly described the three varieties, and yet considered them as only species of the same disease; an opinion which was afterward decidedly embraced by Dr. Withering, and, in consequence of the authority of his name, has been since very generally admitted.

After the history of this disease, we proceed to the method of treating it.—The *scarlatina simplex* requires little medical aid. The *scarlatina anginosa* was formerly treated on the antiphlogistic plan, but this is now very generally given up by the English practitioners. Emetics, which were first brought into notice by Dr. Withering, form a principal part of the remedies; to which Dr. Willan, from his own experience, and that of Dr. Stanger, adds the oxymuriatic acid. Blisters are generally allowed to be inapplicable. We regret to learn that the affusion of cold water is only *beginning* to be employed in London. From the account given of its effects in the "Medical Reports," we should conceive it to be a more important remedy in *scarlatina* than in typhus itself.—In the *scarlatina maligna*, bleeding, blisters, and purging, are highly injurious; and on the continent, where they are still employed, they are productive of the worst effects. Dr. Fothergill first pointed

out

out their fatal tendency, and recommended a totally opposite method of cure. It does not appear, however, that bark has been able to maintain its reputation in other hands; so that we may question whether the benefit supposed to be derived from it, when introduced by Dr. Fothergill, ought not to be referred to the omission of the former treatment. Dr. Withering thought that this medicine was improper, and Dr. Currie coincided with him.

Dr. Willan concludes with some remarks on the method of avoiding the contagion of this disease, and preventing its diffusion through a family in which it has commenced its influence. This caution is the more necessary, since it has been ascertained by experience that the mildest case of *scarlatina simplex* may propagate the disease in its most malignant form.

Bos.

ART. VI. *A Treatise on the Process employed by Nature in suppressing the Hemorrhage from divided and punctured Arteries*; and on the Use of the Ligature; concluding with Observations on secondary Hemorrhage: the whole deduced from an extensive Series of Experiments, and illustrated by 15 Plates. By J. F. D. Jones, M.D. &c. 8vo. pp. 250. 10s. 6d. Boards. R. Phillips, &c.

A METHOD of stopping the flow of blood, which issues from divided or punctured arteries, must necessarily have been one of the earliest objects to which the attention of surgeons would be directed. When wounds were inflicted in battle, this circumstance claimed the immediate notice of the practitioner; and when it was accomplished, he considered himself as having executed all that his art required of him. In the operations that were performed by the antients, the difficulty of stopping the hemorrhage was the point which gave them the most serious alarm; and which, in consequence of their imperfect knowlege on the subject, actually proved fatal to a large number of their patients. We find indeed that, in all periods down to the present time, the different means which have been proposed for arresting the flow of blood have always been received with a degree of eagerness, which proves that they were regarded as the most valuable acquisitions to the art of surgery.—The practice of the present day is, no doubt, much superior to that of former times: but it must be confessed that we are yet far from having arrived at absolute certainty, or at that point of perfection which renders all farther inquiry unnecessary. The most eminent surgeons still differ both in the directions which they prescribe on this subject, and in the immediate object which they expect to accomplish; and we have still to lament that the success of some of our most scientific

operations is too frequently counteracted by the bursting out of vessels, the slipping of ligatures, or some other occurrence of a similar nature. The experiments related in the treatise before us are, we think, calculated to remove a great part of this uncertainty; because they clearly point out the means which are employed by nature in restraining hemorrhage, and consequently shew us the best method of directing the efforts of art.

After a short account of the structure of arteries, Dr. Jones undertakes to examine the experiments and hypotheses of those who have preceded him in his inquiry. It was not until nearly the middle of the last century that this subject became a question of scientific investigation, when M. Petit directed his attention to it; and, from some observations which he made, he concluded that the hemorrhage was stopped by the formation of a coagulum of blood, at the mouth of the divided artery. This opinion, which is to a certain extent well founded, met with a number of opponents, each of whom proposed his rival hypothesis. M. Morand thought that the blood was repressed by the contraction of the artery; M. Pouteau, by the swelling of the cellular substance around the vessel; the English surgeons seem in general to have acquiesced in the opinion of M. Morand; while, in Scotland, Mr. John Bell, as far as we are able to develop his meaning, appears to coincide with that of M. Pouteau. To the whole, or the greatest part of these hypotheses, Dr. Jones allows a certain degree of merit; they seem in general to have been deduced from actual observation, but they are all defective in being too limited: they exclusively direct the attention to one of the changes which take place, while in reality the effect is produced by the co-operation of several. Another defect in them was that, although the framers of them professed to ascertain the operations of nature, they made their observations on cases in which art had interfered; and instead of watching the process in its earliest stages, they did not make their examination until after a considerable length of time, when the parts had undergone a complete change of structure and appearance. These objections are altogether avoided in the experiments performed by Dr. Jones, which indeed seem to have been conducted in the most unexceptionable manner.

The first series here related are intended to illustrate the process which nature employs when the vessel is completely divided. Dr. Jones's operations were performed on horses and dogs; the parts were left in the natural state, and were examined at different periods after the flow of blood had ceased. Nineteen experiments were made, and their results appear to be faithfully related and exhibited in a series of well executed and

and expressive plates. The inference, fairly deducible from the experiments, is that different circumstances co-operate to produce the effect, and that these may be divided into temporary and permanent; the temporary, consisting of the retraction and contraction of the artery, and the formation of a coagulum at its mouth; the permanent, of the inflammation and consolidation of its extremity, by an effusion of coagulable lymph within its canal, between its tunics, and in the cellular substance surrounding it. After some time the coagula, and the other newly formed substances, having fulfilled their necessary office, are absorbed; and the vessel being no longer pervious to the blood, its cavity becomes obliterated, and its condensed tunics assume a ligamentous appearance.—Having in this manner endeavoured to establish his own idea of the process by which hemorrhage is repressed, the author proceeds to examine, with some minuteness, the facts that have been stated by physiologists who have supported different hypotheses; and he fairly shews that, when duly estimated, they are decidedly in his favor, although they were brought forwards with a different object.

Dr. Jones next enters on the 2d branch of his subject; viz. respecting the natural means by which hemorrhage is suppressed from arteries that are punctured, or only partially divided. The first remarkable circumstance which engages our attention is the difficulty with which aneurism seems to be produced in horses and dogs, which were again the poor animals destined for experiment. Instead of this occurrence, the author found that, when the puncture was of small dimensions, it completely healed, and the artery continued pervious; and when of more considerable size, either the vessel became obstructed, or it was intirely divided by the ulcerative process. We are therefore obliged to suppose that there is something different in the structure of the arteries of these animals and those of the human subject; or that the state of rest, in which they were kept, prevented the dilatation of the vessel. In operations on the human subject, it will be more prudent not to expect so favourable a termination; after having tied the artery above and below the wounded part, it is proper to cut it entirely across.

The process which takes place when the artery is punctured seems to be, first, the formation of a coagulum of blood between the artery and its sheath, which serves as a temporary restraint; afterward, a portion of lymph is poured from the part surrounding the lips of the wound, which unites to the coagulum, secures the part from the access of the air, and after some time completely consolidates it.

A third object which the author proposed for inquiry, and not the least interesting or important, is the effect produced by the application of the ligature. Dr. Jones found by experiment that, if a ligature be affixed round an artery, and then removed, although the circulation is immediately restored through the vessel, so that it appears to have undergone no change, yet, after a certain space of time, the vessel becomes completely impervious. This effect, as it appears, is produced in consequence of the ligature dividing the internal and middle coats of the artery, and thus inducing the inflammatory action in them, attended with the exudation of a quantity of coagulable lymph; an effect which was pointed out to Dr. Jones by Mr. Thomson of Edinburgh. We must, however, remark that we do not perceive, in the work before us, any absolute proof of the fact; and the subsequent inflammation of the coats might certainly have been caused by their having been merely bruized or wounded. It is said that this effect of the ligature was originally noticed by M. Dessault; and we regret that Dr. Jones has not given any reference to that author's works. —On the subject of the ligature we have a number of experiments related, which display the same accuracy and discrimination that we have before so highly commended; and from which the writer conceives himself warranted in drawing these conclusions:

'The effects of tying an artery properly appear then to be the following:

'1°. To cut through the internal and middle coats of the artery; and to bring the wounded surfaces into perfect apposition,

'2°. To occasion a determination of blood on the collateral branches.

'3°. To allow of the formation of a coagulum of blood just within the artery, provided a collateral branch is not very near the ligature.

'4°. To excite inflammation on the internal and middle coats of the artery by having cut them through, and consequently, to give rise to an effusion of lymph, by which the wounded surfaces are united, and the canal is rendered impervious: to produce a simultaneous inflammation on the corresponding external surface of the artery, by which it becomes very much thickened with effused lymph; and at the same time from the exposure and inevitable wounding of the surrounding parts, to occasion inflammation in them, and an effusion of lymph, which covers the artery, and forms the surface of the wound.

'5°. To produce ulceration in the part of the artery around which the ligature is immediately applied, *viz.* its external coat.

'6°. To produce indirectly a complete obliteration, not only of the canal of the artery, but even of the artery itself to the collateral branches on both sides of the part which has been tied.

'7°. To give rise to an enlargement of the collateral branches.'

The work concludes with some judicious practical observations on the form and application of the ligature, principally deduced from the experiments and observations detailed in the preceding chapter.

We consider Dr. Jones's treatise as a valuable addition to the knowlege both of the physiologist and the surgeon. It admirably illustrates the natural powers of the animal fabric, and the methods which the system employs to repair some of the most serious injuries that it can sustain:—it clearly points out the change which the vessels experience when wounded or divided;—and it thus enables the practitioner to employ his skill in seconding the efforts of nature. He will thus also be prevented from exclusively directing his attention to one part only of the operation; or, as has been not unfrequently the case, in endeavouring to produce an effect directly the reverse of that which he ought to have made it his aim to accomplish.

Bos.

Art. VII. *The Science of Legislation,* from the Italian of Gaetano Filangieri. 2 Vols. 8vo. 15s. Boards. Ostell. 1806.

The Chevalier Filangieri has been already in some degree introduced to the British public. In the 6th and 10th volumes of our New Series, we took notice of the commencement of a translation of his work, by Mr. Kendal; to which, we suppose, sufficient encouragement was not extended, since the design was left incomplete. Sir Richard Clayton, the translator of Tenhove's Memoirs of the House of Medici and of St. Croix on the Life of Alexander the Great, has now assumed and accomplished the task of furnishing the English reader with a version of Filangieri's treatise: but, though acknowlegements are due to him for his labours, we should have hesitated in recommending to him this office, since so much difference prevails between the state of the science of legislation in Italy and in our own country. The work being now before us, however, and possessing many qualified claims to our respect, we shall prosecute our examination of it, and furnish our readers with some specimens at once of the author's reasoning and of the translator's merits.

A few prefatory pages contain a biographical sketch of Filangieri:

'He was born on the 18th Aug. 1752, and was the third son of Cæsar Prince of Arianelli. His mother was Duchess of Fraguito. In Naples the profession of an advocate is more respectable than in many other governments on the continent, and as it there leads to the

the first employments in the state, the younger sons of the nobility, with a slender patrimony, often make choice of it. Filangieri was bred to the law, and whilst he practised in the Neapolitan courts, the little treatise with the title "Riflessione Politiche sull' ultima legge Sovrana che riguarda l'amministrazione di Giustizia," established his legal and literary reputation.

'In 1775, his uncle Serafino Filangieri, Archbishop of Palermo, being translated to the see of Naples, with the priory of the Constantinian order annexed to it, bestowed a rich commandery on his nephew, which enabled him to resign his profession, and to devote, more agreeably to his inclination, his time to literary pursuits. His Sicilian Majesty in 1777 appointed him gentleman of the chamber, and he had a commission also in a royal corps of volunteers, which was wholly composed of the nobility, and considered as the King's select body guard.

'These appointments, however, did not break in upon his studies, and notwithstanding his attention to his public duties, the two first volumes of "la Scienza della Legislazione" appeared in 1782, of which three numerous editions at Naples, two at Florence, one in Catania, and another at Milan, were soon published. A burst of admiration and applause followed, and Filangieri on the first vacancy was appointed a counsellor of finance, an office which was only intended as a step to greater emoluments and honours.'

At this point in the author's life, Sir R. Clayton becomes indebted for farther particulars to Mr. Meyer, the writer of 'some very ingenious observations on Italy,' who was acquainted at Naples with the Chevalier, and has given an animated eulogium on his character. Mr. M. observes that

"In the society of his intimates he was the man of the world, always sprightly and active, with the warmest attachment to their interests: in the closet, where he was employed on his celebrated work, 'la Scienza della Legislazione,' he was the sage, occupied in laying the foundations of the future happiness of his country. I knew him when he was the companion of the heir to the crown, and when he was the friend of his Sovereign. Surrounded with seductions the most dangerous to the heart and character of a young man, whose birth, talents, and exterior advantages gave him a right to every pretension—in the midst of a voluptuous court—connected with it by many and multiplied relations—the favourite of a Monarch whose education he had shared – Filangieri was still himself, always equally great and noble, and worthy of esteem and admiration. In possession of high offices and employments, a more brilliant prospect opened before him, yet nothing could stand in competition with his love of domestic life, and his passion for literary and philosophical retirement. Notwithstanding the King's attachment to him continued, he quitted therefore the court, and took up his residence in his country house at Cava, where he devoted his hours to the great work that will immortalize his name. Four years were passed in this retirement, so congenial with his disposition, and he was afterwards drawn from it only by the King's express

commands, who had conferred on him the office of royal counsellor of finance. Scarcely had he entered on this important charge, when a disorder arising from exposure to the night air in his returns to Cava, after the incessant application of the day, deprived his country of him, in the midst of his labours for the re-establishment of its finances, by the encouragement of the three great sources of national prosperity, agriculture, manufactures and commerce. Filangieri died in the 36th year of his age, and few persons have been so generally lamented. Such a loss was indeed a national and public one. —His activity was unwearied—his devotion to the happiness of his country universally acknowledged, and in his private life his character was honourable and amiable—his morality exemplary. The 'Scienza della Legislazione', a work singular in itself, has been celebrated throughout Europe, and every unprejudiced judge of literary merit will always rank its author with the greatest political writers that have appeared."

He is stated also to have been distinguished by the most eminent personal attractions, and the most valuable qualities of the heart and mind. When the Sicilian king heard of his death, he shed tears, and exclaimed with a sigh, "*Ho piu de tutto perduto nella morte di questo degno e illuminato vassallo.*" He left three sons, to whom the king has extended paternal care and protection.

In our former notice, we mentioned the heads of the contents of this work; and we shall now proceed to specify and animadvert on some particular parts.—A view of the objects sought by means of political society is drawn with great distinctness and precision in the ensuing passage. The experience of a state of nature, the author observes, must have taught men

'That physical inequality could not be destroyed without renouncing moral equality—that for the preservation of tranquillity independence was not absolutely requisite—that a public force must be established superior to private force, and that this public force could only flow from the aggregate of the whole collected mass of private force—that a moral person was wanting to represent the public will, and to be the guardian of its power—that the public force ought to be united to public reason—that the interpretation of laws, the establishment of the rights, and the regulation of the duties of each member of the community ought to be under its controul—that it ought to prescribe certain determined rules of government, calculated to maintain the equilibrium between the wants of each citizen and his means of gratifying them—and lastly, that by the liberty of acquiring every requisite for personal preservation and personal tranquillity, each individual might be amply recompensed for the surrender of his original independence.'

It is here laid down that a state can only be rich and happy in the single instance in which every individual, by the moderate labour of a few hours, can easily supply his own wants, and

and those of his family.—What may be the case in the fertile and favoured climate of Southern Italy, we will not positively decide: but of this we are very certain, that from the sort of happiness here described, we of this country are effectually and inevitably debarred.

A salutary truth is disclosed in the subsequent paragraph; and in no country is it more important that it should be admitted and felt than in our own:

'Nothing is more easy than to commit an error in legislation, though nothing is more difficult to rectify, and nothing so destructive to a country. The loss of a province, or an ill-conducted and injudicious war, is the scourge of a moment. A fortunate opportunity, the victory of a day, may compensate for and counterbalance defeats for years; but a political mistake, an error in legislation, involves the ruin of a nation, and prepares its misery for ages of futurity!'

On the subject of the trade which has so long been an opprobrium to our national character, and which at length has been proscribed with merited ignominy, we are pleased to observe that our Neapolitan philanthropist imposes no restraint on his pen. We are more gratified, however, by no longer feeling the necessity of recurring to his or any other writer's arguments on this topic.

We insert the following extracts rather as specimens of the author's faculty of perspicuous statement, than because we coincide with him in opinion. The Spartan republic we indeed consider as an unnatural and ferocious polity. What it is supposed to have been is here stated in a very clear and concise manner. Regarding thus the Lacedæmonian regimen, we admit that, in the constitution prescribed for the rival power by Solon, we discover much to approve and to admire:

'A celebrated legislator entertained an antipathy to riches; banished gold and silver; prohibited commerce; established a perfect equality of conditions, and to preserve it, regulated marriage portions, and the succession of fortunes; destroyed property; vested the soil in the republic, distributing only a certain part to the father of a family for his immediate use; condemned luxury; attached a species of reputation and honour to frugality; degraded manufactures; directed the earth to be cultivated by slaves, and declared that the sole occupation of the free citizen should be to strengthen his body, and acquire the arts of war. He immersed the people in a military state of idleness, and to prevent its fatal consequences attended to their minutest actions. Their food, their meals, and even their public conversation, were objects of public animadversion, and determined by the laws. Martial dances, feats of activity, races and wrestling, and every exercise which could invigorate the body, or prepare it for the fatigues of war, formed the public and the principal amusements

of the people. Aware of the ill effects of an irregular commerce between the two sexes, he proposed a remedy so extraordinary as to seem rather to encourage what it was intended to prevent. The young women were to appear in public without veils, and they wrestled completely naked with the young men, on the idea that to take off natural impressions, the best method was to expose nature to the public eye. The event justified the theory. This republic became the admiration of the universe, and preserved its astonishing state of happiness and power for six hundred years.

'The legislator of a neighbouring state, separated only by a few leagues, thought very differently. His laws protected commerce; fostered the arts; encouraged agriculture; promoted labour, and introduced riches. Conscious of the natural sterility of his soil, industry was resorted to for its powerful assistance. Every citizen was obliged to exercise a trade; and the support of a father in his necessities was dispensed with, if he had not taught the son a mode of procuring his maintenance. The most respectable citizens had the care of inspecting the means by which each individual provided for his own and his family's subsistence. All were employed in the occupations which they had chosen, and the right of citizenship was bestowed on foreign artists, who came to settle in the republic with their families. Every thing in short favoured the arts. Idleness was punished as a crime; and even the women became laborious and sedentary, for the laws required it. This celebrated legislator was of opinion, he could prevent the corruption of morals, and secure the virtue of the female sex, in the midst of the riches which he studied to introduce, and of luxury, the consequence of riches, by the mere force of industry and labour.

'His republic, under the influence of these laws, became likewise happy, rich, and powerful, and though it could not preserve its laws for six hundred years, like Sparta, it had at least the singular glory of surviving the Lacedæmonian liberty.'

The Neapolitan jurist treats our own frame of government with some severity. He thus introduces the topic:

'It has been the fortune of this government to be more extolled than analyzed. Montesquieu did not perfectly understand it, and it is exposed to a danger which he did not foresee, and from which the other governments are wholly exempt. It may end in despotism, without any visible alteration of the constitution, and the people may one day become a prey to real tyranny without the loss of apparent liberty. This is the government of a nation which for a century has fixed the attention of Europe, it is the government of Great Britain, where a good prince is able to do nothing without the consent of the nation, and a bad one might betray it; where the voices of a majority of the representatives of the people do not always correspond with their wishes, and its supposed liberty has in some instances degenerated into licentiousness.'

In one material point, the author's remarks are erroneous. Montesquieu did well understand the theory of our government,

ment, and had a very considerable insight into its practice. We who live under its protection cannot but acknowlege the excellencies which he has ascribed to it; and our power, wealth, and prosperity form irresistible evidence of their reality. The quarter from which it might apprehend danger did not escape that penetrating writer; and he has confidently predicted that its fall will proceed from that source. The present author is not nearly so well acquainted with its general structure, or its minute parts, as was the incomparable French President. We were glad to find him disposed to be its censor rather than its blind panegyrist, because we concluded that we were more likely to derive profit from the one than the other course: but we were disappointed in the expectation, and have been unable to discover that much might be learned from the animadversions of Signior Filangieri.

The author admits, however, that our constitution exhibits the most perfect example of a mixed government. He observes that

'A mixed government may be said to be a government where the sovereign power or legislative authority is in the hands of the nation, represented by a public assembly, divided into three bodies—the representatives of the people, the nobility, or partricians, and the king, who ought to exercise it in conjunction with them. The king alone is in possession of the executive power, of every thing dependent on civil right or the law of nations; and he exercises this power with the most perfect independence.

'Considering a mixed government in this light, there seem to be three inherent defects in its constitution. The independence of the executive power on the body which ought to be its superior. The secret and dangerous influence of the prince in the assembly of the bodies which represent the sovereignty; and the instability of the constitution. Legislation ought not to change the essence of a constitution; it should endeavour only to correct its defects. All the principles, then, dependent on the relation of the laws to the nature of this government should be directed towards a choice of the proper means of preventing these three vices. But before we search for remedies, we should be certain of the existing evils which they are to cure.

'In all the three different forms of government, which have been already examined, the several proportions of power are distributed according to their nature, and entrusted to the different hands, which are intended to put them into motion.

'These different hands being dependent on each other, their movements are uniform, and their directions are the same. Every little stream flows from one common fountain, and one master-wheel sets the whole machinery in motion. If the sovereign legislator in these several governments be not the executive instrument of the laws, but trust the judicial authority to the magistrates, he has notwithstanding the public force near him, and consequently the proper

instruments of making his orders respected, and of ensuring the obedience of the magistrates to his legal dictates. In this mixed government, however, the only magistrate charged with the execution of the laws, is the individual who has in his own hands the whole force of the nation.—The sovereignty, or in other words, the assembly which represents the sovereignty, may enact whatever laws it pleases, but the person entrusted with their execution is both independent of it, and even more powerful than the sovereignty from which they spring. How alarming would be his negligence! how terrible his excesses!

'In a democracy the people, in an aristocracy the body of the nobles, and in monarchies the monarch, may dismiss the magistrate who abuses his power, despises the laws, and arbitrarily disposes of the lives and fortunes of the people. In this mixed government, where the magistrate is the king, and the sovereign is the assembly in which the king forms one of the three component bodies, who ought in conjunction to exercise the sovereignty, where does the right or power of removing him, or punishing him, reside?'

The same question may be asked with respect to a pure monarchy or aristocracy; in the latter, if the assembly misconducts itself, who shall visit it with punishment? The only constitutions, which ever provided for such extreme cases, have been that of Minos in antiquity, and that of Robespierre in our own days.

Signior Filangieri quarrels with the maxim of our law, that "the king can do no wrong." We had thought that, wherever this was promulgated, the concomitant position was also understood that, for every measure emanating from the prince, his ministers are responsible. Of this fact surely the writer could not have been ignorant, though he treats the present topic as if it were unknown to him.—The influence of the king in the Houses of Parliament is next objected to our constitution. In the present circumstances of the British State, this influence is truly vast; and perhaps it never was more strongly exemplified than at the moment in which we write: but it admits of checks and correctives, which continue to be supplied from time to time,—if not so as to obtain for the people all the weight in the legislature that is desirable, at least sufficiently to secure to us a degree of political liberty which has scarcely ever been equalled under any form of government.

It is farther observed by the author;

'In every other government, fear is the inseparable companion of oppression. In an absolute monarchy, when the prince is desirous of adding a fresh link to the chains of the people; breaks the compact by which he mounted the throne; and wishes to load his subjects with the burthen of intolerable taxes, he has the resentment of his people perpetually before his eyes, feels in imagination his throne shake under him, and sees the danger to which his very existence is exposed.

exposed. But in a mixed government, the prince, free from any apprehension, may avail himself of the arm of the assembly, and violate, with impunity, the rights of the people. He knows the assembly will always be responsible to the nation, and that the popular indignation will not be directed against his own person. He seems then to have an instrument for his purpose, fewer obstacles in his road, and he may frequently succeed if, with the inclination, he has the necessary talents for the enterprize. It will be sufficient if he destroys not with his own hand the outward form of the constitution; if he respect the rights of the assembly, and if he be satisfied with making use of its influence, he may often carry his wishes into execution without any danger to himself.'

Under a free government, it is clear that the resources of a state can be drawn forth much more than under a pure monarchy: but is this to be considered as an evil, and as an objection to a system of liberty? Is it fair to presume that these resources are always to be misapplied?—It is here supposed that the king makes the assembly the instrument of establishing his power: but it is not stated by what means he is to induce this body to dishonour itself, to surrender its own power, and politically to become *felo de se*. We have had great differences in our parliament, on questions of colonial and foreign interest; when in these it has been wrong, it has for the most part adopted the mistakes of the nation; and when the public has become undeceived, parliament rarely holds out long against its decisive and unequivocal wish. It has been warmly disputed whether America was to be taxed by our legislature, and whether the relations of peace were to be continued with France; and different parties have espoused different sides: but has it ever been proposed to repeal our Great Charter the Bill of Rights, or the Habeas Corpus act, or to set the King above the law? The author's apprehension is unsupported by any ground or colour of reasoning. What the lapse of ages will effect is known only to Omniscience: but at present we see no well-founded reasons for the fears of the Neapolitan philosopher. The quarter whence more immediate danger is to be apprehended is that of our finances; and it may reasonably be dreaded that the pressure of the public burthens, by weakening the attachment of the people to the admirable fabric of their government, may render them less unanimous and less resolute than heretofore in defending it from foreign and internal attacks. We would fain persuade ourselves that this danger, also, is at a great distance: but we most devoutly wish that statesmen and public spirited individuals may be duly alive to it, and may employ their best powers and utmost exertions in warding it off for ever.

Chevalier

Chevalier Filangieri seems to think that, if James II. had been an able prince, and had acted with the crafty policy of Henry VIII. he might have succeeded in his nefarious projects. This supposition may be pardoned in a foreigner: but the different state of the British parliament and people, at the one and the other period, affords abundant matter for its complete refutation. In the age of Henry, the rights of parliament had not been defined and securely recognized. Henry also owed his atchievements to the nearly equal balance between the two great religious parties during his reign. These are differences of incalculable moment.

The last defect charged on our constitution is 'the continued fluctuation of power in the bodies that divide it.'—It is true that our history, since the Norman conquest, exhibits at one time the monarch as the absolute master of faithful vassals, and at another the great barons holding their prince in tutelage; next we contemplate the king, aided by the commonalty and the cities and burgesses, keeping the lords in check; then we see the commonalty of the realm annihilate for a time the two other orders of the state: but the Restoration again placed things in a tolerably fair equilibrium, while the Revolution adjusted these matters as nicely perhaps as human affairs will admit. Since that period, nothing of the fluctuation here mentioned has been witnessed: but each state of the realm has performed its appropriate and exclusive functions with an exactness and uniformity which, from the wise and dispassionate, will rather demand admiration than invite criticism.

We find it also remarked by Signior Filangieri, that

'The history of this nation is the history of the revolutions in its constitution, to which the temper and character of the reigning monarch have almost always given a temporary tone. Under a weak prince, from the poverty of his abilities, or the concurrence of embarrassing circumstances, the two houses have frequently usurped a portion of the royal prerogative. To a high spirited prince they have as often surrendered a part of their own privileges. From hence it may be collected, that the vigour of parliament has, in many instances, originated rather from some transient and accidental circumstances, than a solid and permanent cause. Were, unfortunately, any future descendant of the house of Hanover to possess great talents, without its hereditary virtues, without the benevolence and moderation which so eminently distinguish both the present monarch and every part of his family; were a tempestuous reign, exposed to a foreign war and internal commotions at the same time, to be followed by a reign of peace; and there should be no longer any obligation on the reigning monarch to treat his subjects with mildness, for the purpose of making them contribute more cheerfully to the vast burthens of their taxes; the bands of regal dignity might probably become more flexible, the parliament lose its vigour, and the throne become again omnipotent.'

Here

Here again the ingenious writer betrays his ignorance of our history. The fact has been the very reverse of that which is here stated. The weakest of our princes have been those who have offered violence to our rights and liberties, as Edward, Richard II., James, Charles I., and James II.; while our ablest princes have manifested a deference to their parliaments.

The great security for our liberties is disclosed in the succeeding passage:

'These data being subscribed to, there will not be any inconsistency in the king having fixed and permanent tribunals, which without any separate personal powers may exercise the judicial power as an emanation of the royal authority. As the existence of these tribunals is not destructive of the nature of this government, there could be no impropriety in the prince being obliged to make use of them in his judicial capacity. He would not, though obliged to make use of them, lose any part of his prerogative, for in the exercise of that power, they would be always considered as the organs of his will. When the judicial power is separated in this manner from the executive, which is a separation in reality, though not in right, the king, notwithstanding the inviolability and the independence secured to him by the constitution, will neither be able to elude the laws, nor injure by any arbitrary means, the lives, the fortunes, or the honour of his subjects. Inviolable, independent, and out of the reach of any jurisdiction, as he is himself, the persons who represent him in these tribunals do not stand on the same ground. The decisions of one court may be examined and repealed in a superior court, and when an individual has been oppressed by a magistrate, he may accuse him before a competent jurisdiction, and procure his punishment. There is not any of these measures adverse to the constitution of the government, and the independence of the king will not be destroyed by them, but modified in favour of the public security.'

In what follows, the author touches a sore place in the British body-politic; and his statement calls for many reflections, which our limits will not permit us here to indulge:

'When the infamous traffic in the sale of the votes of the lower classes of the people shall be effectually suppressed; when abilities and integrity regularly influence their choice; and the laws exclude indigence, which is always suspected of venality, from the right of electing; virtue, supported in the public assemblies by hope, fear, and morality, will rally the majority on the side of the public interest. The nation will be truly free, and the possibility of an united assembly of spirited and independent patriots will be demonstrated.'

If we are obliged to this very intelligent and virtuous foreigner for his critical observations on our polity, we are not less gratified by the flattering terms in which he concludes this part

part of his labours; and we fully credit his declaration that 'in probing our wounds, his sole intention is their cure.'

We must not omit to observe that one of the improvements here proposed is to take from the crown the creation of peerages, and to invest the House of Lords with that prerogative: but the objections to this material and fundamental innovation are too obvious to require us even to hint at them in this place.

The author criticises the hypothesis of Montesquieu in regard to the active principle in different governments, and prefers to it the opinion of Helvetius. This, like many other controversies which have divided mankind, will be found to have arisen very much from misunderstanding, and to be little else than a logomachy. If we admit with the philosopher that the public acts of citizens proceed from a love of power, we think that it cannot be denied that the frame of the government materially determines the course and channel which this desire shall take; and that it is controuled in its operations by the principles laid down by the sagacious President.

Some acute and original observations are made in this work, on the defects in the prevailing habits and manners of nations, and on the best methods of removing them. The political effects of climates are also ably considered, and call forth very ingenious reflections from the author: the legislation of Peter the Great is treated with much severity; and the advantage which modern governments derive from their alliance with a divine religion are eloquently maintained.

On the subject of population, the Chevalier speaks in the same strain with all those who had preceded him: but our readers are already apprized what an able opponent their doctrines and notions have lately found in Mr. Malthus.

With regard to matters of political economy, it will be perceived that the author cannot very materially err, when we state that he recommends it as a leading principle to governments to let every thing take its own course, and interfere as seldom as it is possible. When the principal Lyonnese were asked by Colbert what he could do to serve their manufactures, their wise answer, since become a maxim in the science, was, "*laissez nous faire.*"—The subject of free trade is examined by the author very much at length, and the objections to it are luminously and satisfactorily refuted.

Signior Filangieri wrote before the new doctrine with respect to England, proclaimed in the recent state papers of France, and re-echoed by its publicists, had been broached; and he seems to have been an entire stranger to the discoveries atchieved by the new light in that quarter. He is decidedly

of

of opinion that the rest of the world have a clear interest in Britain's welfare and prosperity. He remarks that

'Almost all Europe declared against her in a late war, and joined in the wish for the independance of her American colonies, and perhaps her national superiority, her glory, the extent of her power, and her exclusive patriotism, which nearly resembles that of ancient Rome, may have been the cause of the enmity or jealousy of many other commercial nations. Notwithstanding their prejudices, their enmity or their jealousy, Europe, far from being desirous of the ruin of Great Britain, ought to fear it. Particular and universal interests are so much blended with each other, and so strictly connected, that all the members of the great society of Europe, should be as apprehensive of any disasters that may happen to Great Britain, as Great Britain herself. If by any commotion a fatal change should take place in England, and the genius that decides the fate of nations should doom her to destruction; if weakened by a long and expensive war, and bankrupt from the extent of her national debt, her liberty should be exchanged for slavery; and she became either the prey of a foreign tyrant or a native despot, what would be the situation of the rest of Europe?'

The author concludes his observations on the subject of commerce with a very fine and pathetic address in favour of peace. Never was such an address more seasonable than at the present moment, but we fear that it never was likely to be less effectual.

Discussions with respect to the Bankrupt Laws, and to Taxes, close this respectable performance. The frauds pointed out in reference to the former are happily checked in the British code; while unfortunately every fact, and every doctrine, that can relate to the other, are too well known to British readers, to render it possible that they should derive much information on that head from an Italian author.

Though in these pages we have discovered little of original information, we are happy to admit that the love of truth, the zeal for the best interests of mankind, the sound doctrines, the correct notions, and the just ideas which they display, rendered the task of perusing them very far from irksome; and though we think that they are better calculated for the state of knowlege which prevails on these topics in Italy, than for a country of such higher attainments as we can boast, still it must be acknowleged that a very large class of men may derive much valuable instruction from the meritorious labours of the Neapolitan philanthropist.

Jo.

ART.

ART. VIII. *Transactions of the Royal Society of Edinburgh.* Vol. VI. Part I. 4to. 9s. sewed. Cadell and Davies.

SINCE the Royal Society of Edinburgh has adopted the plan of publishing its Transactions in *parts* of a volume, the quantum of our labour in reporting their contents has in course been diminished: but it may happen, in like manner, that our satisfaction in announcing papers of importance may also be curtailed. In the present *livraison*, only three memoirs are inserted: but we shall find that one of them at least will attract by its importance, and gratify by its success.

The first communication is intitled,

A Description of the Strata which occur in ascending from the Plains of Kincardineshire to the Summit of Mount Battoc, one of the most elevated Points in the Eastern District of the Grampian Mountains. By Lieut. Col. Imrie, *F.R.S. Edin.*—The Grampians stretch from west to east across the northern parts of Scotland; and at some distance from the eastern termination of the chain, the river *North-Esk* takes its rise, and, in its course, cuts across one of the ridges, so as to exhibit the different strata of which the mountains are composed. The object of Col. Imrie is to describe the appearances which he discovered in ascending along the bed of the river; and this he seems to have done with great minuteness. The most remarkable circumstances, brought to view in the cleft through which the Esk flows, are the gradual elevation of the sandstone from the horizontal to the vertical position, and the manner in which the strata are intersected by whinstone.

Account of a Series of Experiments, shewing the Effects of Compression in modifying the Action of Heat. By Sir James Hall, *Bart.*—Our philosophical readers are doubtless acquainted with the grand outlines of the two theories that have divided the suffrages of geologists; according to one of which, *water* is considered as the grand agent in reducing the surface of the globe to its present state, while the other attributes the same effects to the operation of *fire*. Although there appear to be no other powers by which the great revolutions of nature could have been effected, yet each of the hypotheses presented difficulties of the most serious kind; so that, while it became easy for the contending parties to overthrow the speculations of their opponents, they were unable to adduce arguments of sufficient weight to establish their own doctrines. It has been objected to the *aqueous* theory, that the known properties of water will not permit us to consider it as an universal solvent; and even granting that this were the case, it would be impossible

to accumulate, on our planet, a quantity of it that would be adequate to produce the alleged effect.—The objection urged against the *igneous* hypothesis was scarcely less powerful; for it is admitted that the properties, which many substances now exhibit, are totally changed by subjecting them to the operation of a high temperature, as is particularly the case with the carbonat of lime. In this state of the controversy, a modification of the igneous theory was proposed by the late Dr. Hutton of Edinburgh; by which he thought that the objections against it would be removed without the assumption of any improbable or extravagant principle. According to his idea, at the same time that the materials of our globe were exposed to the operation of a high temperature, they were also subjected to an immense degree of pressure: in consequence of the combined action of heat and pressure, effects might be produced different from those of heat under ordinary circumstances; and especially the carbonat of lime would be reduced to a liquid state, without having its carbonic acid expelled. It was allowed that this hypothesis did not involve any positive contradiction, nor seem to require the operation of any powers incompatible with the acknowleged properties of the agents employed: but still it wanted the support of experiment. Dr. Hutton, however, supposing that it would be impossible in the laboratory to imitate the great operations of nature, and probably also in consequence of his habits not being congenial to investigations of this kind, remained satisfied with the facility with which his hypothesis explained the phænomena of geology, without attempting to subject it to any more direct proof.

It was fortunate for the interests of science that Dr. Hutton declined this task; since it has now been undertaken by a gentleman, who, from his superior skill in practical chemistry, was more competent to it; and by whose unexampled assiduity in the prosecution of his object, a series of facts have been disclosed which not only establish the opinion that they were intended to support, but add materially to our knowlege respecting the operations of heat, and point out a method by which its powers may be applied to a variety of new and valuable purposes. Sir James Hall commenced his experiments in the year 1798, and continued them, at every convenient opportunity, until nearly the period at which his paper was presented to the Edinburgh Society. He gives a minute and perspicuous account of all his operations, describing the nature of the apparatus employed, and the results obtained; the whole composing a train of experiments which, both in the arrangement and the execution, are intitled to unqualified approbation. We must be contented with presenting to our readers

readers a very limited view of them, since they occupy above 100 pages of the publication before us.

The manner in which the experiments were conducted was, to introduce the substance under examination into a tube of iron, or clay, closed at one end. At this end the body was placed; on it was rammed a quantity of baked clay, or some substance of a refractory nature; and then the open end of the apparatus was by different means rendered perfectly air-tight. It is obvious that, according to this arrangement, one end of the tube might be exposed to a great degree of heat, while the other remained perfectly cool; and on this circumstance depended the success of the experiments. When the tube was thus hermetically sealed, the end containing the substance to be examined was placed in the furnace, and heated until the apparatus was no longer able to resist the elasticity of its contents. Both gun barrels and porcelaine tubes were employed: when the former were used, the open end was welded, the materials being previously introduced, and kept cool in the breech. Another method was afterward adopted for rendering the barrel air-tight; viz. to pour on the materials, when placed in their proper situation, a quantity of the fusible metal composed of bismuth, lead, and tin, which is liquefied by the heat of boiling water. While the closed end of the tube was exposed to the heat of a powerful furnace, it was easy to keep the muzzle at such a temperature, that the metal retained the solid state, and the apparatus remained completely closed. When the experiment was concluded, the contents of the barrel were discharged by immersing it in boiling water.—Another mode, to which Sir James Hall had recourse, was to insert into the muzzle of the tube a quantity of borax, which, by exposure to heat, was vitrified, and thus completely secured the apparatus.

In these different procedures, modified in a variety of ways, according to the circumstances that occurred during the operation, Sir James Hall performed a great number of experiments on the carbonat of lime; and he found that it might be exposed to a very high degree of temperature, and yet retain the [illegible] also be curtailed. In the present *livraison*, only three memoirs are inserted: but we shall find that one of them at least will attract by its importance, and gratify by its success.

The first communication is intitled,

A Description of the Strata which occur in ascending from the Plains of Kincardineshire to the Summit of Mount Battoc, one of the most elevated Points in the Eastern District of the Grampian Mountains. By Lieut. Col. Imrie, *F.R.S. Edin.*—The Grampians stretch from west to east across the northern parts of Scotland; and at some distance from the eastern termination of the chain, the river *North-Esk* takes its rise, and, in its course, cuts across one of the ridges, so as to exhibit the different strata of which the mountains are composed. The object of Col. Imrie is to describe the appearances which he discovered in ascending along the bed of the river; and this he seems to have done with great minuteness. The most remarkable circumstances, brought to view in the cleft through which the Esk flows, are the gradual elevation of the sandstone from the horizontal to the vertical position, and the manner in which the strata are intersected by whinstone.

Account of a Series of Experiments, shewing the Effects of Compression in modifying the Action of Heat. By Sir James Hall, *Bart.*—Our philosophical readers are doubtless acquainted with the grand outlines of the two theories that have divided the suffrages of geologists; according to one of which, *water* is considered as the grand agent in reducing the surface of the globe to its present state, while the other attributes the same effects to the operation of *fire*. Although there appear to be no other powers by which the great revolutions of nature could have been effected, yet each of the hypotheses presented difficulties of the most serious kind; so that, while it became easy for the contending parties to overthrow the speculations of their opponents, they were unable to adduce arguments of sufficient weight to establish their own doctrines. It has been objected to the *aqueous* theory, that the known properties of water will not permit us to consider it as an universal solvent; and even granting that this were the case, it would be impossible

James was capable of commanding, the carbonat exhibited evident marks of having been in a state of fusion.

After having thus clearly proved that the effect produced by the joint action of heat and pressure was altogether conformable to the supposition of Dr. Hutton, it remained to ascertain the degree of force that had been employed, and to compare this with the powers exercised in the great operations of nature. By means of a valve, loaded with suitable weights, a calculation was easily formed; and the author was enabled to deduce the following conclusions: 'That a pressure of 52 atmospheres, or 1700 feet of sea, is capable of forming a limestone in a proper heat: that under 86 atmospheres, answering nearly to 3000 feet, or about half a mile, a complete marble may be formed: and lastly, that with a pressure of 173 atmospheres, or 5700 feet, that is, little more than a mile of sea, the carbonat of lime is made to undergo complete fusion, and to act powerfully on other earths.'

The conclusions to be drawn from this valuable train of experiments are in the highest degree interesting and important. They decidedly prove that Dr. Hutton's hypothesis is not inconsistent with the acknowleged powers of nature; and that calcareous substances, when subjected to heat and pressure, are acted on in the way which he supposed would be the case. We are not, indeed, authorized to assert that these events positively have taken place: but it is a great point to have ascertained the possibility of their existence.—We must express our earnest hope that Sir James Hall will not suffer his exertions to be suspended; he has opened a new field of research; and we know not any person better qualified to pursue the track which he has had the sagacity to discover.

A Geometrical Investigation of some curious and interesting Properties of the Circle, &c. By James Glenie, *Esq. A.M. F.R.S. Lond.* —We confess that we found this paper rather *heavy* (as the phrase is) during perusal, notwithstanding the depravation of our taste, which often finds gratification in mathematical discussions of the most abstruse nature. It is not, however, our wish to discourage scientific men from the perusal of this memoir. The igneous theory was proposed by the late Dr. Hutton of Edinburgh; by which he thought that the objections against it would be removed without the assumption of any improbable or extravagant principle. According to his idea, at the same time that the materials of our globe were exposed to the operation of a high temperature, they were also subjected to an immense degree of pressure: in consequence of the combined action of heat and pressure, effects might be produced different from those of heat under ordinary circumstances; and especially the carbonat of lime would be reduced to a liquid state, without having its carbonic acid expelled. It was allowed that this hypothesis did not involve any positive contradiction, nor seem to require the operation of any powers incompatible with the acknowleged properties of the agents employed: but still it wanted the support of experiment. Dr. Hutton, however, supposing that it would be impossible in the laboratory to imitate the great operations of nature, and probably also in consequence of his habits not being congenial to investigations of this kind, remained satisfied with the facility with which his hypothesis explained the phænomena of geology, without attempting to subject it to any more direct proof.

It was fortunate for the interests of science that Dr. Hutton declined this task; since it has now been undertaken by a gentleman, who, from his superior skill in practical chemistry, was more competent to it; and by whose unexampled assiduity in the prosecution of his object, a series of facts have been disclosed which not only establish the opinion that they were intended to support, but add materially to our knowlege respecting the operations of heat, and point out a method by which its powers may be applied to a variety of new and valuable purposes. Sir James Hall commenced his experiments in the year 1798, and continued them, at every convenient opportunity, until nearly the period at which his paper was presented to the Edinburgh Society. He gives a minute and perspicuous account of all his operations, describing the nature of the apparatus employed, and the results obtained; the whole composing a train of experiments which, both in the arrangement and the execution, are intitled to unqualified approbation. We must be contented with presenting to our readers

readers a very limited view of them, since they occupy above 100 pages of the publication before us.

The manner in which the experiments were conducted was, to introduce the substance under examination into a tube of iron, or clay, closed at one end. At this end the body was placed; on it was rammed a quantity of baked clay, or some substance of a refractory nature; and then the open end of the apparatus was by different means rendered perfectly air-tight. It is obvious that, according to this arrangement, one end of the tube might be exposed to a great degree of heat, while the other remained perfectly cool; and on this circumstance depended the success of the experiments. When the tube was thus hermetically sealed, the end containing the substance to be examined was placed in the furnace, and heated until the apparatus was no longer able to resist the elasticity of its contents. Both gun barrels and porcelaine tubes were employed: when the former were used, the open end was welded, the materials being previously introduced, and kept cool in the breech. Another method was afterward adopted for rendering the barrel air-tight; viz. to pour on the materials, when placed in their proper situation, a quantity of the fusible metal composed of bismuth, lead, and tin, which is liquefied by the heat of boiling water. While the closed end of the tube was exposed to the heat of a powerful furnace, it was easy to keep the muzzle at such a temperature, that the metal retained the solid state, and the apparatus remained completely closed. When the experiment was concluded, the contents of the barrel were discharged by immersing it in boiling water.—Another mode, to which Sir James Hall had recourse, was to insert into the muzzle of the tube a quantity of borax, which, by exposure to heat, was vitrified, and thus completely secured the apparatus.

In these different procedures, modified in a variety of ways, according to the circumstances that occurred during the operation, Sir James Hall performed a great number of experiments on the carbonat of lime; and he found that it might be exposed to a very high degree of temperature, and yet retain the principal part of its carbonic acid. The results which he obtained were, on the whole, extremely satisfactory. The carbonat, which had been inserted into the tube in the state of a powder, was found to be agglutinated into a solid mass; and to approach, in its sensible properties, very nearly to the state of a compact limestone. In some instances, even a tendency to crystallization was perceived; and the body possessed so much of the texture of marble, as to be susceptible of a fine polish. When the most intense heats were applied which Sir

James was capable of commanding, the carbonat exhibited evident marks of having been in a state of fusion.

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The conclusions to be drawn from this valuable train of experiments are in the highest degree interesting and important. They decidedly prove that Dr. Hutton's hypothesis is not inconsistent with the acknowleged powers of nature; and that calcareous substances, when subjected to heat and pressure, are acted on in the way which he supposed would be the case. We are not, indeed, authorized to assert that these events positively have taken place: but it is a great point to have ascertained the possibility of their existence.—We must express our earnest hope that Sir James Hall will not suffer his exertions to be suspended; he has opened a new field of research; and we know not any person better qualified to pursue the track which he has had the sagacity to discover.

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so far
Bos.
R.W.

ART. IX. *The Works, Moral and Religious, of Sir Matthew Hale, Knt., Lord Chief Justice of the Court of King's Bench:* the whole now first collected and revised. To which are prefixed his Life and Death, by Bishop Burnet, D.D., and an Appendix to the Life, including the additional Notes of Richard Baxter. By the Rev. T. Thirlwall, M.A., Editor of the Latin and English Diatessarons. 2 Vols. 8vo. 18s. Boards. Symonds. 1805.

THOUGH our press teems with productions which profess to be original, and the taste of the age be in favour of novelty, it is scarcely to be supposed that volumes bearing so revered a name as that of Sir Matthew Hale will not engage some share of public attention. In addition to the productions of the learned Chief Justice, we have here his life by Bishop Burnet; as also the farther communications on the same subject by the celebrated Nonconformist Divine, Richard Baxter, and additions by the editor, with a dedication of the work to Lord Eldon. We cannot compliment Mr. Thirlwall, however, on his choice of a patron, since between the two learned sages we can discover little resemblance. Judge Hale confined himself to his Profession and his private studies; his bias ran in favour of the rights of the subject; he was a stranger to the court, and interfered not with political intrigues. In regard to acuteness, information, and professional integrity, we admit the similitude between these personages: but, whatever may be the case with the dedicator, we own that we are unable to trace it beyond these features.

In order to give symmetry to the present article, we are obliged to borrow the account of Lord Hale's birth and parentage from his R.R. biographer:

"Matthew Hale was born at Alderly in Gloucestershire, the first of November, 1609. His grandfather was Robert Hale, an eminent clothier in Wotton-under-Edge, in that county, where he and his ancestors had lived for many descents; and they had given several parcels of land for the use of the poor, which are enjoyed by them to this day. This Robert acquired an estate of ten thousand pounds, which he divided almost equally amongst his five sons; besides the portions he gave his daughters, from whom a numerous posterity has sprung. His second son was Robert Hale, a barrister of Lincoln's Inn; he married Joan the daughter of Matthew Poyntz, of Alderly, Esquire, who was descended from that noble family of the Poyntz's of Acton: of this marriage there was no other issue but this one son. His grandfather by his mother was his godfather, and gave him his own name at his baptism. His father was a man of that strictness of conscience, that he gave over the practice of the law, because he could not understand the reason of giving colour in pleadings, which as he thought was to tell a lie, and that, with some other things commonly practised, seemed to him contrary to that exactness

exactness of truth and justice which became a Christian, so that he withdrew himself from the Inns of Court to live on his estate in the country. Of this I was informed by an ancient gentleman, that lived in a friendship with his son for fifty years, and he heard Judge Jones, that was Mr. Hale's contemporary, declare this in the King's Bench."

Wood, observes the editor, asserts that Hale subscribed the famous league and covenant, and appeared several times with other laymen in the Assembly of Divines. After having testified his regret and his dissatisfaction at this step, he suggests the following as the apology which might be urged in Sir Matthew's behalf:

'Those, however, who are jealous of the reputation of Hale, might offer in exculpation of his conduct, that before censure is passed upon him it would be proper to take a sober and dispassionate survey of the times and circumstances in which he was called upon to subscribe to the Covenant. If he refused he was deprived of the privilege of exercising his profession, in which he was advancing to fortune and celebrity by rapid strides. He could not, therefore, be supposed to take his measures, without revolving in his mind the very serious alternative which was presented to his choice. He was not unwilling to abridge the prerogative of the king, and reconcile it with the liberties of the people; he could feel no difficulty in joining with parliament to a limited extent; and whilst they still proclaimed their allegiance to the king, and respect for his person and authority, he consoled himself with the prospect of an amicable adjustment between the Crown and parliament, and the establishment of a constitution, that would balance the just rights of the king, with the inalienable privileges of the subject. Of this the Covenant afforded a satisfactory pledge. He saw in it an express acknowledgement of the sovereign's rights, and the elements of national peace and concord. His love for his country, loyalty to the king, and attachment to a free constitution, would dispose him to give the most favourable construction to an instrument which apparently led to such important and happy consequences. The mere form and outward structure of the church, always appeared to him an object of a secondary nature. He affirmed, that a people were left at liberty to choose for themselves such a model as was best adapted to their genius, their manners, and their temper. Neither the letter nor the spirit of the Covenant forced upon him a subscription to unscriptural articles of faith, nor even proscribed the use of the common-prayer and the liturgy of the Church of England. Though it was not without a degree of violence to his conscience, he renounced the jurisdiction of the bishop, yet he could discover ingrafted upon the primitive constitution, superadditions of human policy, which moderated in a considerable degree his admiration of its excellency and purity. But in examining this article of the Convenant more critically, his mind found a further relief from observing, that, 'the extirpation of prelacy' was connected with, and qualified by a subse-

quent sentence, which was evidently inserted for the purpose of removing the scruples, and satisfying the consciences of the moderate churchman. The obligation to renounce only "what was contrary to sound doctrine and the power of godliness," allowed him a latitude of construction, which justified the most satisfactory conclusions in favour of his subscription to the solemn League and Covenant. This public act invested him with the privilege of attending the assembly of Divines, and taking an active part in their proceedings: he was no doubt prevailed upon to assist, by the hope of moderating the passions, and setting bounds to the extravagant projects of the violent zealots. Whilst he entertained this hope, he would occasionally attend; but when he found his endeavours were unavailing, and the temper of the assembly would admit of no control, he no longer shared with them in the responsibility for the wisdom or policy of their measures.'

It is but too clear that the Chief Justice took the more obnoxious *Engagement*, on which the editor makes these just remarks:

'The warmest admirer of Hale must admit that his subscription to an instrument of this complexion is a ground upon which his principles of attachment to a regal government may reasonably be questioned. For though it be true that Charles I. was no more, yet Hale was too enlightened and intelligent to conclude that there was an end of monarchy. The prince was alive, and unsubdued, who it might be rationally supposed, would make an effort to ascend his father's throne, and assert his legitimate rights. The tenor of this Engagement was a direct contradiction to the letter and spirit of the Covenant which he had taken. If then there be any meaning attached to words, and any sanction and value to the solemnity of an oath, by what train of reasoning can the conduct of Hale be justified? What else is implied in this Engagement than a solemn recognition of those principles upon which Charles was arraigned and condemned? What else than an unqualified rejection of a regal form of government, and an unfeigned approbation and indelible seal of fidelity to a parliament established without a king or house of lords! If oaths are things which men may allow themselves to take upon the ascendancy of a party, and considered only binding so long as interest or violence shall prescribe, then indeed the conduct of Hale will admit of an apology. I confess, with all my admiration of his character, and full conviction of his integrity, I feel myself at a loss for reasons to exculpate him in this instance from the charge of pusillanimity, selfishness, or versatility of principle. How much brighter would his character have shone, if he had followed the example of his learned friends, and with the same firmness returned the judge their answer! He would, indeed, have sacrificed his interest to his principles, but he would have displayed the virtues of suffering loyalty, and transmitted his name with unsullied lustre to an admiring posterity.

'It is with extreme reluctance, and the greatest deference, I have felt myself obliged to offer this opinion so unfavourable to his memory.

mory. For though it would betray in the biographer an unpardonable ignorance of human nature, and reprehensible partiality for his subject, to hold him up an image of unspotted innocence, and unerring rectitude, yet the uniform tenor and general complexion of Hale's character, his acknowledged reputation for learning, integrity, and piety, of which he gave an instance in the exordium I have transcribed, all forbid us to suppose he was not tremblingly alive to the sanctity of an oath, and rather than wound the peace of his conscience, would not submit to the bitterest privations. That he acted from motives which acquitted him at the tribunal of his own conscience, it is reasonable to presume, though we have the misfortune to be unacquainted with them. Nor can this apology, with justice, be placed to an excess of candour, or an undue bias in favour of one who had the firmness very soon after to refuse the offer of a seat on the bench, and to tell Cromwell, when he asked his reasons, 'that he was not satisfied about his authority, and therefore scrupled to accept the commission.'

'To which the usurper is said to have made this remarkable reply: 'That as he had gotten possession of the government, he was resolved to maintain it. I will not be argued out of it. It is my desire to rule according to the laws of the land, for which purpose I have pitched upon you; but if you won't let me govern by *red* gowns, I am resolved to govern by *red* coats!'

With good reason, as we think, Mr. Thirlwall questions Burnet's statement that Hale was employed as counsel for the unhappy Charles. That he furnished the able and pointed objections made by the unfortunate monarch, when brought before the tribunal which tried him, rests solely on conjecture.

In the subsequent passage, the editor refers to a well known circumstance, which certainly derogates in no slight degree from the high reputation of this great judge:

'It cannot be supposed that our illustrious judge was exempt from the frailties of humanity. There is one circumstance recorded of him, which sufficiently proves indeed, that he had not risen superior to the superstitious credulity of the times. It almost surpasses belief at the present day, with what reverence and horror our forefathers looked upon nature, before the world was enlightened by learning and philosophy, and how they loved to astonish themselves with the apprehensions of witchcrafts, prodigies, charms and enchantments. There was not a village in England that had not a ghost in it, the church-yards were all haunted, every large common had a circle of fairies belonging to it; and there was scarce a shepherd to be met with who had not seen a spirit! The mind is overwhelmed in astonishment at the fact, that Sir Matthew Hale, the most pious, learned, enlightened, and humane judge, that ever adorned the Bench, should declare his *belief in witchcraft*, at the assizes held March 10th, 1664, at Bury St. Edmund's, in Suffolk, where he passed the sentence of death upon two old crazy wretches for that supposed crime, for which they were executed on the 17th of the

same month. Before we venture to reproach his memory with extreme severity, we ought, in candour, to take into account the strong prejudices of the times in which he lived.'

Hale's cotemporary, Lord Chief Justice North, who was much his inferior in worth and learning, had greatly the advantage over him on the ground just mentioned; and a very interesting anecdote to this purport is here related, which is not less creditable to his address than to his discernment and humanity. In the sketch of Sir Matthew which was drawn by Roger North, we have always thought that we could discover some just observations, and several traits of truth, accompanied with exaggerations and misrepresentations.

We subjoin the editor's account of the contents of these volumes:

'The fruits of his studies are almost incredible, for which he was admirably qualified by a happy combination of natural endowments. But yet the Christian believer will attribute the success which crowned his labours to an extraordinary blessing from heaven, as the reward of exemplary piety, and an habitual address to the Throne of Grace; of a religious observance and employment of times set apart for sacred uses; of a conscientious application to his learned and honourable profession, and its uniform subserviency to the interests of religion and the promotion of human happiness

'Of the two Discourses which begin this volume, the *Brief Extract of the Christian Religion* was one of his later writings; *The Cleansing of the Heart*, one of his more ancient; neither of which was finished by the author.

'His *Letters*, for the first time, are collected and printed together.

'The *Three Discourses of Religion* were published by his friend and admirer, Richard Baxter, who dedicated them to the "Honourable the Judges." Baxter annexed to this treatise the Judgment of Sir Francis Bacon, and an extract from Dr. Barrow on the subject. It is proper to remark, that these Discourses have been printed under a different title, which led Wood to conclude they were two distinct works. In Baxter's edition, it is distinguished by the title of "His Judgment of the Nature of True Religion, the Causes of its Corruption, and the Church's Calamity by Men's Additions and Violences, with the desired Cure."

'The tract of *Doing as we would be done unto*, though sufficiently distinct, seems to have been intended for the continuation of another work; and might, with propriety, be joined to his *Discourse of the Knowledge of God and Ourselves*.

'His own Prefaces will best explain the purport and use of the two Treatises which conclude the volume. Perhaps the last, *viz. Provision for the Poor*, will be thought the least interesting. It is, however, but short, and though upon a local subject, and adapted to the particular circumstances of his native spot, is founded in principles which have engaged the attention and exercised the abilities of the philanthropist in all ages, and cannot fail to gratify the curiosity

osity of those who wish to learn the sentiments of so great a man upon a topic which involves the happiness of a large portion of suffering humanity.

'Some of the Tracts in the First Volume were written for the press; but the *Contemplations, Moral and Divine*, which compose the Second Volume, were published not only in their native primogenial simplicity, but even without his knowledge: these, accordingly, never received the finishing touches of the judicious author. This fact accounts for the inaccuracies which abound in the copies that are already extant. Every exertion has been used, and it is presumed with success, to ascertain the genuine reading, and convey the true meaning of the author. The subjects are common themes, but such as are acknowledged to be of the greatest moment in the life of man: as it may be said of things in the natural world, those which are of the greatest benefit, are the most obvious and familiar. The matter, however, of his Meditations does not partake of this character; for, as he was a man who thought closely and deeply upon every subject, so his writings, and especially those which cost him the least effort, discover a genius, an energy, and an originality superior to common writers. Though, as it has been suggested, he wrote these without effort, yet he had maturely digested the subject, "which, as a scribe instructed unto the kingdom of Heaven," he treasured up in his heart, and produced out of this treasure of his heart and the abundance of it. His style is admirably adapted to the matter. It is significant, perspicuous, and manly; his words are spirit and life, and carry with them evidence and demonstration. These writings are indeed invaluable, they are a transcript of the soul of Hale himself. They furnish a lively and striking representation of his learning, wisdom, piety, and virtue, which shone in his life with such transcendant lustre, and raised him to the highest eminence. If I might select one part in preference to another, it would be perhaps the subject of the Great Audit, where, in drawing the picture of the Good Steward, he is describing himself passing his solemn and awful accounts.

'In this volume will be found two treatises written upon the same subject; viz *Afflictions*. There is, however, little room for apprehension, lest the *latter* treatise may prove tedious to the pious reader who has perused the *former*.

'His *Meditations upon the Lord's Prayer* are truly excellent, and must leave a deep impression upon every mind which entertains a relish for sincere religion, piety and devotion.

'His shorter *Meditations* were written when the author was upon his journeys, and at seasons in which he was much interrupted by the society of those about him.'

Mr. Thirlwall's observation in the next passage has been made before, but it well admits of being repeated:

'It has been considered as no small advantage to the cause of the Christian religion, that she has found, among her ablest and most zealous defenders, those who cannot be supposed to have espoused her interest, but from a conviction of her truth. Whenever the deist

ventures to impute to the clergyman motives of selfishness, he is confounded and silenced by the names of Newton, Boyle and Locke. The learning, genius, independence, and disinterestedness, of these *laymen*, have always furnished a decisive answer to the objections of the infidel. May it not be esteemed a considerable advantage to the cause, to include the name of Hale in the list of these illustrious champions? His admirable sagacity, and strict impartiality in the search and discovery of truth, his care and diligence in considering and examining the reason and evidences of religion, all conspire to attach a peculiar importance to his testimony, and enhance its value, to give an additional confirmation of the truth to the believer, and check the rash presumption of the sceptic. Men who might peruse with a prejudiced eye, the writings of those whose profession immediately enjoins them to exert their abilities in the defence of the Gospel, may be prevailed on to pay them a serious attention, merely by the authority of one, whose natural constitution, learned profession, and worldly interest, raised him above suspicion; by the respect which the fame of his solid judgment and discriminating powers must command; and, above all, by the constant strain of piety, virtue, and usefulness, for which his life and literary labors were so eminently distinguished.'

Merited praise is bestowed by Mr. T. on the character of this great judge as drawn by Serjeant Runnington, which is here quoted. It is an able, and on the whole a faithful account of the venerable author whose compositions are here submitted to the public.

We must warn our readers against forming too high anticipations from these performances, which boast so illustrious a name. Let it be recollected that the dignified writer was not an author by profession, and that many of these productions underwent no revisal. Though he possessed an understanding sound and acute, and a large mass of useful information, we are not to expect in his works any traces of those rare attainments, those vast stores, and that mighty genius, which distinguished the compositions of a Bacon. In the pages here presented to us, we are not surprized by originality, nor charmed by ingenuity: but the reflections are important, and the expressions are forcible. The instructions which are communicated bespeak a mind addicted to observation, accustomed to discriminate, and habituated to precision and method; while they deeply impress the reader on account of the professional eminence, the experience in affairs of this world, the integrity and worth, of their illustrious author. This has been very much our own case in turning over these papers: we found that observations, which would have been trite in other compositions, were interesting in those now before us; and it every instant occurred to us, that the counsels to which we were attending were those of the assiduous, the upright, the pious, the unassuming Sir Matthew Hale.

Jo. ART.

ART. X. *A Defence of the Christian Doctrines of the Society of Friends, against the Charge of Socinianism;* and its Church Discipline vindicated, in answer to a Writer who styles himself Verax: in the Course of which the principal Doctrines of Christianity are set forth, and some Objections obviated. To which is prefixed a Letter to John Evans, the Author of "A Sketch of the Denominations of the Christian World," and Strictures on the Eighth and Ninth Editions of that Work. By John Bevans, junior. 8vo. pp. 300. 5s. 6d. Boards. Phillips and Fardon, &c.

THE doctrines and discipline of the Society of Friends, commonly called Quakers, have lately been matter of considerable discussion: but, as the opinions of this respectable body have been set forth in no authorized formula, it is not easy to arrive at any decisive conclusion respecting the fixed tenets of what may be termed the Quaker Church. Though we may ascertain the belief of the old Friends, and of some of the existing members of this fraternity, we are at a loss for sufficient evidence to mark the extent and limits of their faith.

As Mr. Bevans's book is sent forth without the sanction, or *imprimatur*, of *the Morning Meeting*, it is only to be regarded as the representation of an individual; to which, however honestly given, the assent of the body of Friends is not pledged; and it is possible that some of his brethren may not confer on it their entire assent. He produces numerous authorities to prove that the first Friends were not what we call Unitarians: but supposing him to have proved his point, are the modern Quakers bound to adopt the entire language and sentiments of the founders of their church? Is a belief in the Trinity, or in a threefold division of the Godhead, an indispensable article of a Quaker's creed; and is their doctrine of the *inward light* adopted by all, with no variance of interpretation? If their faith be definite and uniform, what restrains them from publishing their Creed *ex cathedrâ?* Till of late, we were led to believe that this body were united more by the benevolence and primitive simplicity of their system, than by abstruse speculative dogmas; and that they cautiously shunned those rocks of controversy, on which other churches have imprudently split. We intend not to insinuate that, under the garb of Quakerism, infidelity found shelter: but we apprehended that their profession of faith in Christ included that variety of sentiment, which commonly prevails among a society of unfettered believers. Though the majority of Friends may be what are called Orthodox, is Orthodoxy essential to Church Communion?

In opposition to the statement of Verax, Mr. Bevans, as an orthodox Friend, adduces numerous quotations from the writings of Penn, Barclay, Pennington, and Claridge, to manifest

nifest their belief in the Trinity, and consequently in the Divinity of Christ; and he asserts that 'the first friends no more denied either the Trinity, or the Divinity of Christ, than Calvin has done.' They certainly did not deny it, but they express their belief in terms which do not imply an adoption of the rigid trinitarian hypothesis. One specimen must suffice. Richard Claridge says of William Penn, that he "refused not the doctrine of the Holy Trinity, as it is declared in *the Scriptures of Truth*, but the notion of *three distinct separate persons*, and that he owned the Scripture Trinity of Father, Son, and Holy Ghost." In the same passage, we are informed that William Penn "distinguished between the Scripture redemption and *the vulgar doctrine of satisfaction.*" These explanations will not convince a discerning reader that Penn was a staunch orthodox believer, but rather excite a contrary opinion.

In the chapter on the Scriptures, Mr. B. accords with his brethren in considering 'the Spirit of Christ revealing itself in the heart of man, as the *primary*, infallible rule of Christians, and the Scriptures only as the *secondary*;' and he asserts that from Hannah Barnard was not required an avowal inconsistent with this principle: but it is fair to ask here, as we have suggested before, if the *primary* rule be at variance with the secondary, or if 'the Spirit revealing itself in the heart' dictate a suspicion of the truth of certain parts of the testimony of the scriptural record, how is a Quaker to act? Mr. B. tells us that the Society to which he belongs do not believe in the organic inspiration of the Scriptures; yet he contends for their being *the only fit outward judge of controversies among Christians*. It is difficult, however, to conceive how that can be a *fit* judge *to settle* controversies, which is not supreme. If there be a higher tribunal, the parties will not be satisfied till the cause be removed thither.

Some of the principles of Hannah Barnard appear to be deistical, and we are not surprised that the Society should refuse to afford them their sanction: but the Friends seem to be embarrassed in their argument, by the admission of their *primary* and *secondary* rule. Barclay himself says that "the Scriptures are not the *principal* ground of all truth and knowledge, nor yet the *adequate* rule of faith and manners"; and on this admission how stand the proceedings against H. B? What difference is there between a rule that is not adequate and an inadequate one; and if a person pleads the testimony of the inward spirit of truth in excuse for rejecting a confessedly *inadequate* record, how can the Quakers on their own principles proceed to judgment? When Barclay asks, "what should become of Christians if they had not received that Spirit by which they

they know how to discern the true from the false?" (in allusion to the contest about the genuineness of the second Epistle of Peter, James, the second and third of John, and the Revelation,) does he not afford a licence for scepticism in this respect? Mr. Bevans, however, will maintain that Barclay does not apply the terms *true* or *false* to the present canon of Scripture. In answer, it is only sufficient to ask him whether the above mentioned books form a part of the Canon? Certainly the quotations which he makes from the fathers of the Quaker church do not fully establish the point for which they are adduced.

The charges against Hannah Barnard are most strenuously defended by Mr. Bevans; who regards her refusal to admit the divine commands for the wars of the Jews on the Canaanites, as a denial of the divine mission of Moses and Joshua. H. B. however, we are told, did not dispute the facts, but only the divine commands; in which she has been countenanced by many christians, in order to obviate the objections which infidels have levelled against this portion of the history of the O. T. We have no inclination for becoming a party in this controversy; and we shall only remark that it is somewhat singular that the Quakers, who are the most magnanimous opposers of war, should partly ground their ejectment of an individual from their communion on her refusal to attribute one of the most sanguinary wars ever waged to the express injunction of the Father of Mercies. They make a distinction, we find, between the old and the new dispensation: but, as God is immutable, could he give orders under the former which would be inconsistent with his perfections under the latter?

Mr. B. succeeds better in his animadversions on Verax's justification of H. B., when he proceeds to the charges, of her want of faith in some important articles of the N. T. Her refusal to acknowlege the miracles, and her expressed disbelief of the resurrection of Christ, amount to a proof of Deism, which disqualified her from being a preacher to a Christian society. Mr. B.'s vindication of the authenticity of the Gospel history, especially that part which relates the *miraculous conception*, evinces much reading; and it shews that the Society of Friends endeavour to be critically acquainted with the sacred records. We recommend these pages to the consideration of Verax, and the introductory letter to that of Mr. Evans, who is accused of giving an unfair account of the Quakers: but, as the language of the Society of Friends on some of the points here agitated is peculiar, the controversial reader will probably find it difficult, in certain cases, to ascertain its precise import.

Mo-y. ART.

ART. XI. *Letters and Papers on Agriculture, Planting*, &c. selected from the Correspondence of the Bath and West of England Society, for the Encouragement of Agriculture, Arts, Manufactures, and Commerce. Vol. X. 8vo. pp. 394. 8s. Boards. Wilkie and Robinson.

SOME years have elapsed since this Society has presented any fresh fruits of its labours to the world; the last preceding volume having been published in 1799, as appears by our account of it in Vol. xxxi. N.S. p. 388. For a circumstance so unpromising, as indicative of declining zeal, an apology is attempted by the editor; who hints at the occurrence of 'impediments of a particular nature,' and at the tardiness of members in transmitting the *arrears* of their subscription, by which the Society is prevented from securing a regular fund for the various objects which it has in view. While he laments the loss of old correspondents by infirmity, distant removal, and death, Mr. Matthews requests gentlemen who are engaged in useful experiments, whether members of the Society or not, to communicate their experience, or their observations, on topics of improvement in agriculture, manufactures, and the most useful of the rural arts, in order that so long an interval between the usual publications may not again occur. We trust that this application to experimentalists will not be made in vain; and that the members of this society will feel themselves especially called to give a fresh stimulus to this institution, not only by forwarding their *annual guinea*, but by furnishing papers which shall reflect credit on their printed transactions.

This volume is introduced by an energetic eulogy on the late President of the Society, Francis Duke of Bedford; in which the editor endeavours to express their feelings of poignant regret at the unexpected death of this truly illustrious nobleman, and to portray his superior genius and striking character for the information of posterity. His agricultural exertions for the improvement of *soils* and *live stock*, and for the accommodation of the peasantry by building *cottages*, are here particularly recorded; and the summary of his virtues concludes with a reference to the singular fortitude which he displayed in his concluding moments. Mr. M. indirectly replies to certain fanatical strictures which were offered at the time, on the manner in which this nobleman met his end:

'Such was the exemplary ardour in all the varieties of rural dignity, which shone forth in the great character of our revered and lamented President: nor had those various occupations of his mind the least tendency to dim the lustre of his *academical* education, or the graceful accomplishments which were attached to it: for as nothing

thing is more shining than genuine benevolence, so the amiable politeness and suavity of his manners were native, conspicuous, and universal. With equal justice may it be said, that his pursuits had no tendency to lessen his regard for *moral* maxims, or the higher obligations of a rational, dependent, and accountable nature. On the contrary, they most undoubtedly added much to a contemplative reverence towards the Author of his being, the Divine Source of all his powers, and of all the blessings which he wished to promote by the use of them. Of this last habitual attainment, which indeed is the perfecting feature of every valuable excellence, the mild serenity and even moral majesty of his countenance was a fair and expressive indication. It will not be deemed beside the province of a Society writer on the present occasion, to notice with pleasure so remarkable a part of an elevated and great character; although, perhaps, those topics with which we have *chiefly* to do might not be expected to lead to it. His *end* was remarkably instructive, by the *suddenness* of transition from high health to languishing weakness, and from that to the silence of mortality! But as he had lived a life of sobriety, temperance, and useful activity, so his closing scene was marked by correspondent composure, patience, and resignation to his lot! a state of mind commonly attendant on the last hours of a serious meditative man; and we trust happily superseding the necessity of any *human* intercession for final acceptance with his Maker!'

Among the articles here published, we meet with a paper by John Billingsley, Esq., intitled '*Remarks on the Utility of the "Bath and West of England Society," with an Account of the Progress of Improvements in the County of Somerset*;' which ought, from the nature of its contents, to have been placed at the head of the volume. It is stated that, since the establishment of the Society in the year 1777, such improvements have been effected on the Mendip hills, on marsh lands, and by means of inclosures, that the rental of the county of Somerset has been advanced at least 60,000l.; and these ameliorations are attributed in a considerable degree to the knowlege and spirit of enterprise diffused by this institution. In as much as it has given to country gentlemen a taste for experiment, it may claim merit; and it is certainly fortunate for those who are forced to take their land into their own hands, in order to increase their income so as to oppose the pressure of the times, that they have been induced, by the fashion of the day, to study farming as a science. That common farmers should speak with affected contempt of agricultural societies and publications, by means of which landlords are assisted in appreciating the true value of their estates, is no matter of surprise; and it is better to reply to these gentry with a joke than with argugument, after the manner here recorded: 'A member of this Society was accosted by a farmer, who sarcastically remarked, that "He had been thinking whether the Bath Society had done

done harm or good?" "Have you," said our friend; "why, then, you may rest assured that it has done good." "Why?" rejoined the farmer. "Because it has led *you* to *think*, who seldom *thought* before!"

The letter of Mr. Billingsley being unfinished, the editor has supplied the omissions; in doing which he bears testimony to the spirited and extensive improvements made by this their Vice-President in the county of Somerset. Such an example merits imitation.

We shall notice the other papers in their order.

On the Food of Plants. By the Rev. Joseph Townsend.—From a variety of experiments with plants inserted in pots of different soils and composts, Mr. Townsend was induced to consider *carbon* as the chief pabulum of plants; and that the principal source from which they derive their nutriment is to be sought in the *vegetable earth*, the produce of animal and vegetable substances decayed. He notices, also, the utility of admitting air to the roots of plants, and in this view recommends frequent hoeing.

On reclaiming Waste Lands. By Mr. Wagstaffe.—This gentleman here records his success in bringing into profitable cultivation an acclivity consisting of gravelly and moory soil, broken into hollow spaces, in which water rested and aquatic plants grew.

On Drag Harrows, newly constructed. By Mr. Lewin Tugwell.—Mr. T.'s drag-harrows appear to possess an advantage over those in common use from the construction of their tines, as scuffles to clean and pulverize land, and they are well represented in the accompanying plate: but the letter, in which the inventor endeavours to explain their operation, is not most happily written.

Answers to a List of Queries inculcated by the Society, relative to the State of Crops, Farms, &c. in the latter Part of the Year 1800. *with additional Observations.* By Thomas Davis, Esq.—We are informed by the editor that this paper has been distinguished from other returns made to the queries proposed at the above-mentioned period, on account of 'the amplitude of its reflections and the importance of its reasoning.' It is on the whole a proof of Mr. Davis's accurate observation and sound judgment. He controverts the opinion 'that this kingdom is not able even in favourable years to feed itself;' and he calls on the country to seek her resource from herself in point of agricultural produce. An extended cultivation is recommended; but Mr. D. thinks that tillage culture will not be

be carried to the extent of the demand, till *a minimum can be fixed on the price of wheat*, or till it shall bear a regular, steady, and fair price. This want, however, of a fixed *minimum* is not the only obstacle in the way.

On the Advantages of the Use of Oxen and Neat Cattle in Husbandry. By Lord Somerville.

Practical Statement on the foregoing Subject, with Claim of Premium. By John Billingsley, Esq.—Though Lord Somerville waives the claim of premium in favour of Mr. Billingsley, he says, after having stated the amount of the work which he has performed by oxen,

'In twenty years labour I have not lost one ox or steer, or ever broke a yoke or pair, by sickness, death, or accident. And I may further add, that so far from incurring any loss of value from working cattle after their full growth, as is supposed to be the case with horses, amounting to 25 per cent. or more; my own experience, and the concurring opinion of the Committee sent to examine our stock in the month of June last, warrant me in declaring, that working-cattle, from three to six years of age, do actually gain at the rate of 20 per cent. yearly; the loss in my own case in twenty years, being nothing!'

Mr.B. states that on a farm of 800 acres, with a team of six oxen and a double furrowed plough, 385 acres have been ploughed, and 291 acres harrowed, in the space of eleven months; and he gives it as his opinion that, though oxen will not answer in every situation, yet on all level soils, unincumbered with stones, and where good pasture may be found for *summer* and good hay for *winter* keeping, oxen, with the double-plough, are preferable to horses.

An Account of the Produce of Ten Fleeces of Merino Wool, made into Broad Cloth, from the Flock of Lord Somerville, with Remarks by Manufacturers, &c. From Lord Somerville.—Of these ten fleeces, were made 14¼ yards of broad cloth (the usual superfine breadth): but, according to Mr. Billingsley's report, this sample was, in respect to *fineness of wool*, somewhat inferior to the best superfine cloth. The editor adds that Dr. Parry and others have been more successful than Lord S. The Merino race are represented to surpass other sheep in carcase as much as in fleece. 'In regard to profit, therefore, this species must increase in public estimation; and those who saw and ate any part of the carcases sold by the butcher, Brooks, must acknowledge the quality of flesh and flavour far superior to any other sort.'

Report of a Committee appointed by the Bath and West of England Society to investigate the Claim of the Right Hon. Lord Somerville

merville to a Premium "for the greatest Number and most profitable Sort of Sheep."—The sheep-stock here noticed (consisting of the Merino breed, crossed with the Ryeland) amounted to 302 lambs, and 783 store sheep, total 1085. The produce of them were, wool 12 packs, 1 score, worth 446l.—216 store-sheep, sold for 409l. 3s.—132 fat sheep ditto and used, 238l. 16s. 2d. Letting rams 524l. 10s. These sheep were depastured on 188 acres, with the run of 33 acres of turnips; and the whole receipt, deducting 26l. for extra feed, amounted to 1592l. 9s. 2d.

Two Addresses to the Society, on the Subjects of improved Sheep by the Spanish Mixture, their Wool, and its Value in Superfine Cloth, &c. By C. H. Parry, M.D. F.R.S.—The first of these addresses contains some judicious strictures on the foregoing report, for which we must refer to the volume; only remarking that Dr. Parry, according to his estimate, makes the profit of Lord S.'s flock to amount to 9l. 1s. 3d. per acre. In the second address, he communicates the result of his own experience with Merinos crossed with Ryelands, in the compressed form of propositions:

'I. That the wool of the fourth cross of this breed is fully equal in fineness to that of the male parent stock in England.

'II. By breeding from select Merino Ryeland rams and ewes of this stock, sheep may be obtained, the fleeces of which are superior both to those of the cross-bred parents, and of course to those of the original progenitors of the pure Merino blood in England.

'III. From mixed rams of this breed, sheep may be obtained having wool at least equal in fineness to the best which can be procured from Spain.

'IV. Wool from sheep of a proper modification of Merino and Ryeland, will make cloth equal to that from the Spanish wool imported into this country.

'V. The proportion of fine wool in the fleeces of this cross-breed is equal, if not superior, to that of the best Spanish piles.

'VI. This wool is more profitable in the manufacture than the best Spanish.

'VII. The lamb's wool of the Merino-Ryeland breed will make finer cloth than the best of that of the pure Merino breed.

'VIII. Should long wool of this degree of fineness be wanted for shawls, or any manufactures which cannot be perfected with our common coarse long wools, this can be effected by allowing the ram's fleece to remain on the animal unshorn for two years.

'IX. That though I have never selected a breeding ram or ewe on account of any other quality than the fineness of the fleece, this stock is already much improved as to the form of its carcase, comparatively with the Merinos originally imported.'

These remarks merit the attention of the breeders of sheep.

Essay on Manures (to which was assigned the reward of the first Bedfordian Medal, voted by the Society 1804). By Ar-

thur Young, Esq., F.R.S.—This well arranged and ingenious essay, occupying 100 pages, is divided into two parts, the first treating of those manures which are dug or made on a farm *, the second of animal, vegetable, and fossil manures †. It is impossible, in the narrow space to which we are confined, to do justice to this dissertation, in which Mr. Young well combines chemical with agricultural facts; and his remarks on the Nature of Dung, on the Nature and Properties of the Substances constituting the Animal Manures, and on the Food of Plants, are well intitled to the attention of the farmer. On the last of these subjects, Mr. Young appears to have exercised a truly philosophical research; and the result of his investigation is that 'hydrogen, which is very beneficial in vegetation, is found in a very considerable number of substances which are used as manures, and that there may be some difficulty in finding a single one that does not contain, emit, or attract it.' Some pains are taken to decide the contest between hydrogen and carbon; and we extract this part of the essay as a specimen of the genius which it displays:

'Hydrogen gas, obtained from filings of iron by sulphuric acid, I have often found highly beneficial to vegetation. I do not assert that even in this case it is positively free from carbon, but the quantity is by far too small to permit the effect to be attributed to that substance.

'An observation of Fourcroy throws no inconsiderable light on this subject. "Charcoal," says that eminent chymist, "decomposes water, having a greater affinity with oxygen, than that has with hydrogen."

'This circumstance explains much of the difficulty which attends the insolubility of charcoal in water. Mr Kirwan says, that the grand desideratum is to discover the means of rendering charcoal soluble in water. Dr. Ingenhouz says, that it is totally insoluble, and almost unalterable. But it is evident, from the observations of other chymists, that some bodies exist possessing this power. Pot-

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* Consisting of 15 sorts, '1. Marle. 2 Chalk. 3 Lime-stone and lime. 4. Clay loam and sand 5. Burnt clay 6. The ashes of paring and burning. 7. Yard dung. 8. The sheep-fold 9. Pigeon's dung. 10. Pond and river mud. 11. Seed weeds. 12. Pond and river weeds. 13. Hemp and flax water. 14. Burnt vegetables. 15. Green crops ploughed in'

† Under these heads are included, '*Animal Manures*. 1. Night soil. 2. Bones. 3. Sheep's trotters. 4. Hair. 5. Feathers. 6. Fish. 7. Greaves. 8. Woollen rags. 9. Currier's shavings. 10. Horn shavings —*Vegetable Manures*. 1. Wood-ashes. 2. Peat-ashes. 3. Coal-ashes. 4 Soot. 5. Peat dust. 6. Pot-ash waste. 7. Sugar baker's waste. 8. Tanner's bark. 9. Malt-dust. 10. Rape cake.—*Fossil Manures*. 1. Salt. 2. Gypsum.'

ash has this effect, according to Mr. Thomson. And Mr. Davy and Senebier remark the same thing of pure alkalies, but not when combined with acids. Dr Darwin also remarks, that "carbon absorbs with great avidity all putrid exhalations. These consist chiefly of ammonia, hydrogen, and carbonic acid, and are the immediate products of the dissolution of animal or vegetable bodies. Hydrogen and nitrogen produce ammonia, which, combining with carbon, may form a hepar carbonis; and by thus rendering carbon soluble in water, may much contribute to the growth of vegetables." In another passage Senebier says, "he has found it insoluble in water; and that alkalies alone have the power of dissolving *some particles*." Mr. Davy remarks also, that "charcoal and water in a bottle give out slowly some heavy inflammable air." Here is the interesting circumstance: If the solution of charcoal in water, whether by time, potash, or contact with soils, be attended with the extrication of hydrogen gas, no wonder that charcoal should act as a manure.

'I have now before me four and twenty tumblers of water, with plants growing through pierced cork floats. Different substances are added to each; among others charcoal, which evidently acts as a powerful manure. But the superiority over the glass which has no addition, is nothing in comparison with that of plants in another apparatus, in which hydrogen gas, from iron filings and diluted sulphuric acid, is thrown up to the roots every day. The superiority here is striking to every observer.

'That there is still some difficulty, must however be admitted. Chaptal observes, that gas extracted from a mixture of sulphuric acid and iron, holds more or less of charcoal in solution, because iron itself contains it. The desideratum seems therefore to be the application of hydrogen, free from carbon, as the means of really ascertaining to which substance the effect is to be attributed.

'In what degree hydrogen is contained in, or formed by other substances which act as manures, is an enquiry of great importance.'

Mr. Young concludes with offering it as his opinion that an age of experiments will be necessary fully to elucidate the subject of Manures.

On the Use of Tobacco-water in preserving Fruit Crops, by destroying Insects, and on the Use of the Striped or Ribband Grass. By Mr. Robert Hallett.—*A second Letter from Mr. Robert Hallett, on the Efficacy of Tobacco-water in destroying Insects, infesting Fruit Trees.*—The use of tobacco-water in destroying insects on trees is not new, as the editor observes: but, as tobacco is an expensive article, he suggests the trial of the infusion of some of our bitterest plants with the same intention. Striped grass is recommended as excellent summer food for cattle. In his second letter, Mr. H. tells us that he has employed the tobacco-water with complete success for ten years.

On employing the Poor in Parish Work-houses. By the late Benjamin Pryce, Esq.—It is a palpable misnomer to call those

houses, in which the poor are congregated, *work-houses*, since little or no work is done in them. According to a report on this subject which we have elsewhere seen, the earnings of the poor in work-houses amount on an average to 3s. 9d. a head yearly, or to about *half a farthing* daily! Parish officers, who are desirous of making these houses answer their title, may derive assistance from this short communication; which is the result of much inquiry, and in which the principles inculcated are rational:

'The robust and healthy poor who are able to maintain themselves, should be admitted into workhouses with great caution, and be considered as temporary guests only, to be removed as soon as they can find employment elsewhere. The employment to be provided for the inhabitants of these receptacles of poverty and imbecility should be such as is suited to their strength and capacity: it should be something easy to learn, and in which they could instruct or assist each other. The articles should not be in much danger of being spoiled by the inattentive or unskilful; and they should also, as far as circumstances will admit, (for such poor at least as are not likely to remain in the workhouse) be something in which, after their discharge, they can be employed with advantage to themselves in their own habitations or for masters in the same parish or neighbourhood.'

On feeding Stalled Cattle on Oat-Chaff, &c. By John Exter. The chaff here meant consists of unthreshed oat sheaves cut into chaff. To his process of feeding, Mr. Exter adds a recommendation of the North Devon Cattle.

Report of the Committee appointed by the Bath and West of England Society to survey the Farm, &c. of Mr. White Parsons *at West-Camel, in the County of Somerset, taken the 9th and 10th of August, 1803, in claim of a Premium which was adjudged to him.*—This report does not admit of abridgment.

Reflections on the high Prices of Provisions in Times of Scarcity, and especially of Bread-Corn. By W. Matthews.—Though the remarks in this paper are just, they have not the merit of novelty.

Extract of a Letter from a Gentleman in Jersey to his Friend in Glamorganshire on the Use of Vraic *as a Manure.* By J. Franklin, Esq.—The mode in which this sea-weed is collected, and its ashes are applied as a manure, are here described: but the detail cannot be generally interesting.

On the most profitable Size of farming Cattle. By Charles Gordon Grey, Esq.—That 'the smaller kind of animals come soonest to maturity, and ever pay most for their food,' is the doctrine of this gentleman.

On Slating. By Mr. Lewin Tugwell.—A plate is annexed to illustrate this new method of slating; in which the objects

attempted are lightness, flatness, the prevention of rifting by the wind, and economy; without the engraving, however, it cannot be particularly illustrated.

On the Utility of making Family Wines from several of our Garden Fruits; especially for benevolent Uses. Extracted from an Address on different Topics, to the Board of Superintendance. By W. Matthews.—As foreign wines are excluded by their high price from many families, Mr. M. recommends the cultivation of the black currant, (which he prefers to the white and the red,) and of vines in favourable situations, for the purpose, with the help of sugar, of making wine. In a letter annexed to this paper from Dr. Anderson, a certain degree of *acidity* in the fruit is represented as necessary to give made wines a zest; the mixture of spirits with wine is reprobated; and three years are stated as necessary to elapse before made wines are fit to drink.

Remarks on sundry important Uses of the Potatoe. By a Member of the Society.—The experiments here detailed relate to the making of potatoe-flour, which is obtained from the root boiled, dried, and ground; and which is said to keep longer at sea, if barrelled up, than wheaten flour. 100 lbs. of potatoes yield 25 lbs. of flour.

On Planting. By Thomas Davis, Esq.—Various directions are here given, respecting the kind of trees proper to plant; the age and condition of young trees fit for planting; the previous preparation of the land; the situations; the time of planting, &c.; and as these hints proceed from a person of experience, they will be deemed worthy of notice.

Calculations, shewing the Advantages to Lords of Manors, from the Practice of Leasing on Lives. By the Same.

On the best Periods for Leasing and entering on Lands, for Landlord and Tenant: in a Letter to a Farming Gentleman. By the Same.—The calculations and reasonings in the first of these papers are adapted to the feelings of the aristocracy; in the second, Mr. D. decides generally that Lady-day is the best for the landlord, Michaelmas for the tenant.

On the Management of Marsh Lands, Irrigation, &c. By the Same.—It is recommended, after having drained marsh lands, to keep them perfectly dry; to feed as hard as possible with stock of the cow kind, and to employ such manures as suit the soil. Mr. D. advises in irrigation not to attempt too much, but to proceed slowly, and under the direction of experienced judges.

A brief

A brief Statement of the Society's Conduct since the last Publication, respecting Bills of Inclosure.—Though the Society failed in their object of a General Inclosure Bill, they congratulate themselves on having succeeded in diminishing the expence attending the application to Parliament for inclosures.

On the Cultivation of the Poppy. By T. Cogan, M.D.—This curious and amusing essay cannot fail of attracting attention. Dr. Cogan shews that the white poppy (*papaver hortense semine albo*) has been cultivated to a great extent on the continent; that oil extracted from its seed is not only destitute of noxious qualities, but is equal to olive oil; and that the oil-cakes are a wholesome and nutritive food for cattle. The mode of poppy-culture is detailed; and it is hinted, as an important matter of inquiry, whether the poppy may not be cultivated with the double view of procuring *opium* from the rind and *oil* from the seed.

The remainder of the papers consist of

A Statement of the Society's Proceedings consequent on the Decease of its late President, Francis Duke of Bedford:

Account of Ploughing for the Society's Premiums in 1803:

Account of a successful Claim of the Society's Premium for a superior Flock of Sheep. By Wm. Dyke, Esq.:

Report respecting a successful Exhibition of Seedling Apples, for the Society's Premium. By J. B. Cholwich, Esq.; and

An Account of the Premiums and Bounties given by the Society, at the Annual Meetings of the last Six Years, with the Sum Total of the preceding Payments.

Though our notice of each paper has been necessarily concise, we hope that the report will enable our agricultural readers to appreciate the value of the contents of this volume.

Mo-y.

ART. XII. *Descriptive Excursions through South Wales and Monmouthshire, in the Year* 1804, *and the four preceding Summers.* By E. Donovan, F.L.S., Author of the "British Zoology," &c. Embellished with Thirty-one Plates of Views, Antiquities, &c. 2 Vols. 8vo. 2l. 2s. Boards. Rivingtons.

FREQUENTLY as South Wales has of late been the object of our tourists and our book-makers, few readers of taste will be displeased to revisit it with so well informed and accomplished a guide as Mr. Donovan. The scenery and antiquities of the country, its natural history, and the manners and customs of the people, have all been topics of observation and inquiry

with this traveller; and though the remarks which he now communicates to the public are, for the sake of convenience of method, related as if made during one journey, we learn that they are, in fact, the result of repeated excursions into the districts to which they refer. Hasty views, therefore,—the common defect of tourists,—cannot be attributed to Mr. D.; or at least, as being given to us under these circumstances, we ought to be justified in considering his details as free from the imperfections of superficial acquaintance with the subject.

Mr. D.'s entrance into this part of Wales calls from him a glowing and animated tribute to the prowess and bravery of its antient inhabitants, the warlike Silures; and after having given a lively sketch of Agricola's proceedings in Britain, he states that

'This skilful general was determined to rule with a strong hand, as the immediate overthrow of the *Ordovices* for their temerity in cutting off a party of Roman horse that had been stationed to overawe them, not long before his arrival, proved sufficiently. He entered the country with an irresistible force, and destroyed every thing before him with fire and sword; if, indeed, the testimony of the historians who relate the event can be accredited, he nearly extirpated the whole people. This striking instance of Roman vengeance: the conquest of Anglesea: the defeat of the Caledonians: and passive obedience of the other states of Britain; all which took place within the course of the three first years of Agricola's government, must have convinced the Silures how feeble and ineffectual would have been their endeavours at such a period to burst the shackles of their servitude: they fell under the yoke of the Roman power, but they fell with honour; and submitted only, when their only safety was in submission. "The Britons," Tacitus fairly tells us at that critical epoch of time, "are conquered, not broken hearted; reduced to obedience, not subdued to slavery."

We can here discover no trace of that abjectness and imbecility which have been represented as characteristic of the Celts. Indeed, never was an extravagant paradox confidently advanced, that received less countenance from history.

'After traversing the road for a mile beyond Crick, we came,' says the author, 'to the foot of the gradual ascent, upon which the poor remains of Caerwent, the *Venta Silurum* of the ancients, stand.

'This place, which like Caerleon, flourished under the auspices of the Romans, was once a proud and important city: the great rival of Careleon; or perhaps as Richard of Cirencester has suggested, at one epoch of time, even, the capital of the Silurian province.—But alas! such is the mutability of all human grandeur; such the inefficiency of all distinction founded alone on ancient greatness, the glory of Caerwent has passed away, in the bold and impressive diction of the poet,

"like the baseless fabric of a vision;"

this

this pride of cities is no more: an humble village now occupies its scite, and mocks its memory, while it assumes the name of—*Caerwent!*

'Memorials of its former consequence have yet survived the ravages of ages: they yet exist in the early record of the historian; and in the more faithful vestiges of its ruins, that have long been known, or that are still discovered daily—Huge fragments of its massive walls, of fallen columns, capitals and shafts of admired workmanship, tesselated pavements of singular beauty, and coins in amazing numbers: all which, in the lapse of former ages, had been levelled with the dust, and are now occasionally discovered within its precincts, upon the removal of a few feet of earth, which has so long concealed them.'—

'Under the dominion of the Romans, Caerwent received the name of *Venta Silurum*; and arose, we may presume, to an eminent degree of prosperity. The scite of the old Roman city occupies the higher ground of a very gradual acclivity: surrounded in part by walls; or traces of masonry, the foundations of those which have fallen to decay; and appear altogether, to enclose an area of about a mile in circumference. The outline of its external figure is nearly square, with the corners rounded; and the great Roman high way, which passes through it from east to west, divides it into two parts, that on the north side is allowed to be rather larger than the other.

'The size and form of ancient Caerwent may hence be pretty clearly ascertained. From the remaining fragments of the walls some near conclusion may be also made of the manner in which the place was originally defended: of the buildings that formerly stood within the walls, the ruins, accidentally discovered at intervals, are assuredly too obscure to authorise the most remote conjecture. Caerwent, in its present state, requires a few words only to delineate: the area is disposed into fields and orchards, and includes a single church and parsonage house, with an inconsiderable number of small farms and cottages.

'Such is precisely the condition of modern Caerwent, and such nearly has been its state for the two preceding centuries, if we can rely on the evidence of Leland, who passed through this country, in the reign of Henry the Eighth. "Yt was," says that writer in the language of his days, "sum time a fair and large cyte. The places where the iiii gates was, yet appere, and the most part of the wal yet standeth, but al to minischyd, and torne. In the lower part of the walle toward a little valey standeth yet the ruin of a . . . . * stronge. Within and abowt the waulle be a xvi or xvii smaul houses for husbondmen of a new making, and a Paroche Chirch of S. *Stephyn*. In the town yet appear paviments of old streates, and yn digging

'* This blank was never filled up in the original M. S. and neither *Stow*, nor either of his later annotators, have [has] supplied the deficiency. We may believe he intended to speak of the half bastions in the south wall, or perhaps of the tower of Caerwent Castle, in a valley at some distance from the wall.'

they finde foundations of great brykes, *Tessallata-pavimenta, et numismata argentea simul et ærea*" *Itin v 5 f. 5.*

'Leland attributes the decay of Caerwent to the increasing consequence and superior advantages of Chepstow, as a port in former times. "A great likelihod y-," says this writer, "that when *Cairguent* began to decay, then began Chepstow to florisch, for it standeth far better as upon *Wy*, there ebbyng and flowing by the rage cumming out of Severn. So that to Chepstowe may come greate shyppes."

The walls which are still seen at this place 'are more perfect and more considerable, than the remains of any other similar Roman structure, either in Monmouthshire or the Principality.'

'The field below the southern wall, or rather adjoining to it, we observed in passing onward, to be abundantly bestrewed with those fragments of half smelted iron ore, which are known among the inhabitants of this place by the name of Roman cinders. These, when found in plenty in any particular situation, convenient for the purpose of the Roman smelters, are believed, and perhaps not without sufficient reason, to indicate the scite of some one of their ancient bloomeries; a conjecture, it will be highly pardonable to indulge, in the present case at least when we consider the relative position of the field in which they lie, to an ancient station possessed undoubtedly by the Romans. The ore itself was not probably found near the spot, but the mineral riches of the county *is* [are] well known to consist chiefly in coal and iron; and the latter might be therefore brought at a comparatively small expence from the mines, only a few miles distant, in order to be smelted at the Roman works established on this spot.—The appearance of these cinders, as they are termed, replete with a large proportion of very excellent metal, naturally excites a question in the mind of the observer, whether these were in reality the refuse of the Roman smelting works in the time alluded to, or not: if they were not designed to undergo any further process, with the view of extracting the ore they still contained, it testifies beyond a doubt, that to whatever degree of eminence, and skill, the Romans had arrived in other arts, that of smelting still remained in a state of infancy.'

Of the famous Caerleon, we have the following particulars:

'The flourishing condition of Caerleon at some remote period of time, is so well attested by the numerous memorials of its humbled grandeur, at this day visible, that it would be absurd to dispute the fact; and scepticism the most unpardonable to distrust entirely the evidence of those, who, but a few centuries ago, saw much more of these remains, than are at present to be observed.—Such was its extent, according to tradition, that the city, with the suburbs on both sides of the river, covered a tract of country nine miles in circumference; extending from the present town as far as Christ Church and St. Julian's, in a south and westerly direction. To this the doggerel metre of the old poet alludes,

"The

"The citie reacht to Creetchurch than,
And to Saint Gillyans both:
Which yet appears to view of man
To try this tale of troth." CHURCHYARD.

'This space of ground is now converted into fields, besprinkled with a few gardens and little cottages. The vast profusion of broken bricks, stones, and other building materials, that lie scattered in the earth at a considerable distance beyond the precincts of the present town, leave us no reason to doubt that the suburbs once extended very far: whether to the limits which tradition mentions, is not quite so certain.—Great quantities of Roman bricks, coins, and jasper tesseræ have been discovered, according to Mr. Coxe, both at St Julian's and Penros, but this proves very little: such remains may only mark the stations of some magnificent Roman villas, that were situated remote from the town. On the other hand, it is not to be forgotten, that the vestiges of ancient buildings are every where perceptible in the fields that lie on this side of the city-walls to a considerable distance; and it is even possible that the streets of the suburbs might have once extended thus far.'

While treating of this place, Mr. D. is led to speak of its renowned resident Arthur, of whose existence and fame he is a defender. The mention of him, indeed, by Llywarch Hen, and the other early British poets, seems to be decisive on the point. Llywarch calls him an Emperor, using the term apparently in a figurative sense, as indicative of the superior prowess of the chieftain. Mr. Gibbon's disquisition on this topic is in his best manner, and highly satisfactory.

Having lately very minutely noticed the ample information with respect to the interesting county of Glamorgan which has been given by Mr. Malkin *, we find nothing that is particularly worthy of attention in the pages now before us that has escaped the author's predecessor.

The adjoining county of Caermarthen, however, seems to have struck Mr. Malkin less than it affects travellers in general, and than it seems to have done in the case of Mr. Donovan. Its scenery, its monuments of past grandeur, and the recollection of celebrated and renowned personages who once illustrated it, rouse the enthusiasm of this author, and occasion him to speak of it in the language of rapture. Mr. Donovan is an able naturalist, but it appears that he does not deem it incumbent on him to be accurate in respect to geography and civil history. He every where dignifies Caermarthen with the name of city, while in reality, though complimented as the metropolis of South Wales, it is no more than a simple borough.—Thus advantageously does he describe his approach to the capital of the antient Britons:

* See Rev. Vol. xlvi. N. S. p. 346.

'The

'The eye wanders with an emotion of infinite delight across a charming extent of country, as our road winds down the hill towards the vale of Towey, in the midst of which the city of Caermarthen stands embosomed. Fancy had not anticipated too much from the imperfect glimpse the summit of those hills afforded of it. The vale unfolds a prospect of unrivalled beauty, placid, open, lovely, and luxuriant: combining the milder attributes of landscape with an air of dignity and features of magnificence. Such a scene might inspire the muse to a bolder flight of energetic diction; sure, we may exclaim,

"Some rural deity
Presiding, scatters o'er the unequal lawns
In beauteous wildness, yon fair spreading trees,
And mingling woods, and waters, hills, and dales,
And herds, and bleating flocks," — —
— — — — — — —
— — — "Yes, some sylvan god
Spreads wide the varied prospect; waves the woods,
Lifts the proud hills; and clears the silver stream."

'Caermarthen city, a small one truly, considered as the capital of South Wales, rises upon the ascent of a gradual eminence, at the foot of which rolls the full flowing stream of the silver Towey, a river that may be observed for miles from the hills we just descended; for after passing Caermarthen, it waves its course through a fine open country to the southward, which it fertilizes, and enlivens in a peculiar manner, till its waters fall into the Bristol channel, about ten miles distant.'

As the term *city* much better suits the lively and flattering description of the tourist, we regret that our duty obliges us to interpose the unsuitable correction which we have offered.

Though the famed Merlin, and the renowned Sir Rhys ap Thomas, and the legislator of Cambria, Howel Dha, illustrate the records of this county, the consideration of them is postponed by the present tourist, in order to pay the first tribute to a knight of the pen, Sir Richard Steele; and perhaps a fellow feeling will not permit us severely to arraign him for this violation of etiquette. He may probably be of opinion that the author of the *Conscious Lovers* bequeathed a more valuable legacy to posterity, than any of the other personages to whom we have alluded. The account has interested us, and it appears to communicate some new particulars.

'There is a certain share of celebrity attached to the city of Caermarthen, for having been, during a period of some years, the retreat of that eminent literary character, Sir Richard Steele, once the friend of Swift and Addison, and editor of the Spectator.

'Towards the close of an active life, devoted chiefly to his voluminous periodical concerns, and the services of the dramatic muse, he was compelled to retire, in no very easy circumstances, to a small estate in the vale of Towey, he had before acquired by his marriage with

with a lady of the Scurlock family. Here he fondly conceived his troubles would cease In this retirement he hoped to be enabled to collect together the wreck of his scattered fortune, relieve himself from the pecuniary embarrassments in which he had been involved by his indiscretions in the metropolis, and by pursuing a more judicious management, and the aid of his splendid literary talents, he thought it possible once more to rise superior to every difficulty, and spend the remainder of his life in a manner suitable to the rank he had before supported in socicty. But man is not *sole arbiter* of his own affairs ; and one misfortune which, by the intervention of human prudence may be overcome, is oftentimes the prelude to others that are unconquerable. Even so alas! it befel poor Steele: ere he could extricate himself from the pressure of his first difficulties, a severe paralytic stroke impaired his mental faculties, and at once deprived him of every resource he had anticipated from the exertion of his literary abilities. After this he found means to support himself wirh the scanty residue of his property for some years, but he was now bending under the accumulated evils of affliction, and had degenerated into a lamentable state of idiocy, from which he was at last released only in the arms of death.

'Thus terminated the career of Steele, one of the brightest luminaries of the eighteenth century: a man respected, caressed in the days of his prosperity, flattered by the unanimous voice of public praise: admired by all; and yet at last deserted!—But although such was precisely the truth: though his fortune, like his talents, were in the wane in his declining years, the biographers of Steele are uniformly incorrect in stating one particular: Sir Richard did not die in abject poverty, a reproach to that country which had never withheld from him the empty recompence of popular approbation; Providence ordained it otherwise. His income, though small, proved sufficient to support him in his infirmities, above the sufferings of common indigence. He had a decent farm in the vale of Towey, within a quarter of a mile from Caermarthen. To this day the house he inhabited remains. Is is known by the Cambrian appellations of *Ty Gwyn*, or the white house; and there it is pretty certain he wrote the Conscious Lovers, with some other pieces that fix the standard of his reputation in the annals of dramatic fame.

'In his latter years Sir Richard could afford to keep two men servants to carry him about the town in his open chair.'—

'Steele lived to an advanced age: he expired in Caermarthen on the first of September, 1729. We may reasonably presume, that before his death he must have acquired some considerable accession to his property, because it is traditionally well known to the inhabitants of that city, that his remains were conveyed with great pomp from the house in which he died to the church for interment. To encrease the solemn grandeur of the ceremony, it was performed at night, and no less than four and twenty attendants, each carrying a branch of lighted torches, formed part of the retinue in the funeral parade. The house in which he drew his latest breath was also his own, and is still standing, being the same that was afterwards converted into an inn, well known to travellers by the sign of the Ivy Bush, till

within

within the last three or four years, when that name was transferred by Mr. Norton, the occupier, to another far more commodious, near the bank of the Towey river.'

We shall beg leave to pass over what is here said of the famed Merlin, and refer our readers to Ariosto and Spenser: but another memorable personage must not be wholly unnoticed:

'St. Peter's church, to which our curiosity had directed us in search of the burial place of Steele, contains the monuments of other persons who also deserve to be remembered with respect. The most distinguished of those is that of Sir Rhys ap Thomas, the Cambrian hero who so nobly assisted the duke of Richmond, to hurl the tyrant Richard the third from the throne of England. He met Richmond at Milford Haven, accompanied him with all his forces, which included a powerful body of cavalry, to Bosworth field, and in the hour of conflict proved himself worthy the epithet a favourite bard has complimented him with,—"*the shield and buckler of his country.*"—The Welsh maintain that he slew Richard with his own hands; that he plucked the regal diadem from his brow, and hastened to place it on the head of Richmond, ere the shouts of victory had proclaimed him King. Certain it is, that Rhys, in reward for his eminent services, was the first person knighted in the field of battle by Richmond, now Henry the seventh. Many honours were afterwards conferred upon him, likewise, by this sovereign. He became constable and lieutenant of Brecknock, chamberlain of Caermarthen, and Cardigan, Seneschall and chancellor of Haverford west, Rouse, and Buelt, justiciary of South Wales, and governor of all Wales, knight banneret, and knight of the garter, and one of the privy counsellors. Besides all this, he was offerd the choice of an earldom, either of Pembroke or Essex, that he might be himself ennobled, and transmit it to posterity. But to this he answered stoutly, that his "profession was arms, and the greatest honour that could be conferred upon a soldier, was knighthood: as for his son, or his son's son, and the rest of their posterity, if they were ambitious of advancement, his desire was, that for their greater glory, they should sweat for it as he had done."

'When we see this brave disinterested soldier adventuring his life and fortune to serve the cause of Henry the seventh, the heart recoils at the base ingratitude of his successor Henry the eighth towards the posterity of a man, through whose means alone, it may be literally said, he was elevated to the throne of England. Upon the most frivolous pretext imaginable, this worthless monarch caused Rhys Gryffith, the grandson of Sir Rhys, to be attainted of high treason, of which he was convicted, and being executed as a traitor, his immense possessions were alienated to the crown. This accusation was founded on a supposed conspiracy to depose Henry the eighth, and place James the fifth, king of Scotland, on the throne instead. Rice, about this time, thought proper to resume the old surname of Fitzurien, which had been in the family a thousand years before. This alone was construed into an intent to seize upon the principality

principality of Wales. The assistance to be derived from Rice by the Scottish king, could be only proved by the concurrence of a pretended prophecy, which declared, that James of Scotland, with the red hand, together with the raven, should conquer England. The crest of Rice being the raven, no doubt remained that he was guilty, and he was condemned accordingly. Upon the restoration of Charles the second, the honour of knighthood was restored to the family with a trifling part of the estates, being all remaining at that time in the power of the crown. The lineal descendants of Sir Rhys, however, have now the honours of peerage, under the title of lord of Dinevawr.'

How did it happen that Grongar Hill, situated in the vale of Towey, has escaped the notice of the present inquisitive tourist?—This country, which so much arrests the attention of Mr. Donovan, furnishes his page with a piece of information scarcely less marvellous than the prophecies of Merlin. Having noticed the monuments which evince the residence of the Romans in the neighbourhood, he observes:

'Such memorials of the Roman age might be naturally expected, but what may in reality appear extraordinary, I am credibly informed, that in this part of Caermarthenshire there are many descendants of the Romans, who were stationed here between the first and fourth century of the Christian æra: they are acknowledged by the Welsh as such, bear Roman surnames, and though for the greater part consisting of the meanest class of peasantry, pride themselves not a little above the Britons on their illustrious ancestry.—One circumstance I may be allowed to mention: about eight years ago the Rev Mr Barker, in his official capacity, granted a marriage license to Miss *Paulini*, of the parish of *Cûl y Cwm*: a family name we are not to recognize as one of Cambrian origin.—Neither shall we seek in vain at this day for a plebeian peasant, bearing the name of the great *Paulinus*, the leader of armies, the glorious supporter of Roman fame: who may proudly boast his lineage, while toiling for subsistence at the miserable drudgery of a daily labourer.—The Welsh appear to entertain no very favourable opinion of the moral integrity of those descendants of the Romans.'

A considerable number of engravings add to the value and interest of these agreeable volumes. Altogether, the performance is creditable to its author for its particulars relative to natural history and antiquities; and it proves that he possesses a mind very much alive to the beauties of rural scenery. Yet, repeated as have been his excursions into this part of the principality, they have not enabled him to render complete his accounts of the districts through which he passed. The deficiency may be easily seen by comparing his details with the most elaborate of the tours into South Wales, we mean that of Mr. Malkin. As far, however, as Mr. Donovan undertakes to describe, he performs his duty well; and no good humoured

reader will peruse his volumes without being pleased, or without acknowleging his obligations to the author.

In various instances, Mr. D. professes to correct the statements of former tourists; between whom and himself, in local matters, we cannot undertake to decide: but with respect to language we must observe that the present work is frequently open to criticism. In the extracts which we have made, marks of careless inaccuracy occur, even to the commission of false concords; the omissions of the relative *which* are innumerable, and often very harsh; and we also detect the vulgar use of the participle *laying* instead of *lying*.

Jo.

MONTHLY CATALOGUE,

For APRIL, 1807.

METAPHYSICS.

Art. 13. *An Essay on the Principles of Human Action:* being an Argument in Favour of the natural Disinterestedness of the Human Mind. To which are added, some Remarks on the Systems of Hartley and Helvetius. 12mo. pp. 263. 5s. Boards. Johnson.

THE best judges on subjects of this nature have acquiesced in Dr. Hartley's mode of accounting for our social and benevolent feelings. We have anxiously endeavoured to ascertain the principles on which his doctrines are here combated, but we are constrained to own that they have eluded our grasp. We would not, however, discourage others from making an attempt in which we have been unsuccessful, because we uniformly encourage fair and liberal criticism on important theories; and had we been able to embody the objections of the author, we should have laid them before our readers. He writes with candour, and he states perspicuously the notions which he combats: but the reasoning which he opposes to them we are wholly unable to apprehend. Let the curious reader peruse the tract, and decide whether it is on the author's or on our part that capacity is wanting for metaphysical researches.

'Whatever,' says this author, 'may be the manner in which we acquire disinterested feelings, I do not think that much good can be done by tracing these feelings back again to a selfish origin, and leaving virtue no other basis to rest upon than a principle of refined self interest.'

We do not see any evil that is likely to arise from this solution of these phænomena: but the question in a didactic treatise is not what is the tendency of a doctrine, but whether it be true or false. The hypothesis here disputed represents the most perfect disinterestedness as growing out of absolute selfishness, and that the latter is refined into the former by moral cultivation. The strength of manhood grows out of infant weakness: but is it on that account rendered less estimable or less valuable?

The

The passages subjoined will furnish our readers with specimens of the author's manner; and also, we believe, with the outlines of his system and views:

'The scheme of which I have here endeavoured to trace the general outline differs from the common method of accounting for the origin of our affections in this, that it supposes what is personal or selfish in our affections to be the growth of time and habit and the principle of a disinterested love of good as such, or for it's own sake without any regard to personal distinctions to be the foundation of all the rest In this sense self-love is in it's origin a perfectly disinterested, or if I may so say *impersonal* feeling. The reason why a child first distinctly wills or pursues his own good is not because it is *his*, but because it is *good*. For the same reason he prefers his own gratification to that of others not because he likes himself better than others, but because he has a more distinct idea of his own wants and pleasures than of theirs Independently of habit and association, the strength of the affection excited is in proportion to the strength of the idea, and does not at all depend on the person to whom it relates except indirectly and by implication. A child is insensible to the good of others not from any want of good will towards them, or an exclusive attachment to self, but for want of knowing better. Indeed he can neither be attached to his own interest nor that of others but in consequence of knowing in what it consists. It is not on that account the less natural for him to seek to obtain personal pleasure, or to avoid personal pain after he has felt what these are. We are not born benevolent, that is we are not born with a desire of we know not what, and good wishes for we know not whom: neither in this sense are we born with a principle of self love, for the idea of self is also acquired When I say therefore that the human mind is naturally benevolent, this does not refer to any innate abstract idea of good in general, or to an instinctive desire of general indefinite unknown good, but to the natural connection between the idea of happiness and the desire of it, independently of any particular attachment to the person who is to feel it'—

'I do not originally love my own particular positive good as a portion of general good, or with a distinct reference in my mind to the good of the whole; for I have as yet no idea of, nor any concern about the whole. But I love my own particular good as consisting in the first conception I have of some one desirable object for the same reason, for which I afterwards love any other known good whether my own, or another's, whether conceived of as consisting in one or more things, that is because it possesses that essential property common to all good, without which it would cease to be good at all, and which has a general tendency to excite certain given affections in my mind. I conceive that the knowledge of many different sorts of good must lead to the love or desire of all these, and that this knowledge of various good must be accompanied with an intermediate, composite, or indefinite idea of good, itself the object of desire, because retaining the same general nature: now this is an abstract idea. This idea will no doubt admit of endless degrees of indefiniteness according to the number of things, from which it is taken, or

to

to which it is applied, and will be refined at last into a mere word, or logical definition. In this case it will owe all it's power as a motive to action to habit, or association; for it is so immediately or in itself no longer than while it implies a sentiment, or real feeling representative of good, and only in proportion to the degree of force and depth which this feeling has.'

Jo.

LAW.

Art. 14. *A Practical Treatise of the Law of Vendors and Purchasers of Estates.* By Edward Burtenshaw Sugden, of Lincoln's Inn. 2d Edition. 8vo. 16s. Boards. Butterworth. 1806.

This publication displays not only diligence but considerable acumen; it indicates a mind that feels principle, and is able to follow it through a series of decisions, till it discerns where it has prevailed and where it has been discarded.—Its subject being of the practical kind, the work embraces various heads of the law, most of which are satisfactorily treated; and though, as is usual in law treatises, the composition is without pretensions, strength and clearness mark the conceptions of the writer. If, as we think, he sometimes controverts authorities and sometimes submits to them without reason, we readily own that wherever he appears *in propriâ personâ*, his observations are pertinent and forcible.

The practitioner will find this work a very convenient assistant; while the student will meet in it with numerous doctrines of the law correctly stated, and judiciously applied. It is said that *legere multum, non multa*, makes a man learned; and we are of opinion that *scribere multum, non multa*, is a maxim highly deserving of attention.

In order to give the reader an idea of the contents of this volume, we shall lay before him an analysis of those of one chapter; which treats 'of the title which a purchaser may require.'

Mr. S. first considers title as it arises from length of possession; he next examines what securities the vendee of an estate may insist on having produced: he then treats of the right of a lessee to see the title of his lessor, and that of the assignee of a term to see that of the original grantor: he next investigates the circumstances of insecurity in the property assigned to a wife for her jointure, which give a right to a vendee of other lands of the husband to have a fine levied on them; and finally he states the incidents which may occasion sixty years' possession not to furnish a good title. It is obvious that, in order to effect this, it must be adverse: but it is even possible, he observes, for an estate to be enjoyed adversely for hundreds of years, and be at last recovered; as in the case of an estate limited to one in tail, with remainder over to another in fee, and the tenant in tail to be barred of his remedy by the statute of limitations, it is evident, as his estate subsists, the remainder man in fee's right of entry cannot take place until the failure of issue of the tenant in tail; which may not happen for an immense number of years, but, whenever it does happen, the remainder man in fee may enter at any time within twenty years afterward. This is exemplified in the famous case of Taylor and Horde.

Jo.

Art.

Art. 15. *An Abridgment of the Law of Nisi Prius.* Part I. Containing twelve Chapters under the following Titles: 1. Account. 2. Adultery. 3. Assault and Battery. 4. Assumpsit. 5. Attorney. 6. Auction. 7. Bankrupt. 8. Baron and Feme. 9. Bills of Exchange. 10. Carriers. 11. Common. 12. Consequential Damages. 8vo. 9s. Boards. Brooke. 1806.

The learning and accuracy which distinguish the Treatise on Nisi Prius Law designated as the work of Mr. Justice Buller, but which originated with Mr. Justice Clive, and the better arrangement of a later publication, do not render unnecessary an attempt like the present. As a part only of the undertaking now lies before us, we shall content ourselves with observing that the chapters which have been executed do credit to the judgment, industry, and information of its learned compiler. Of the particulars of the plan, and the merits of its accomplishment, we shall forbear speaking till we possess the entire performance. Jo.

Art. 16. *A Treatise on Conveyancing*, with a View to its Application to Practice; being a Series of Practical Observations, written in a plain familiar Style, which have for their Object to assist in preparing Drafts, and in judging of the Operation of Deeds, by distinguishing between the formal and essential Parts of those Deeds, &c. in general Use, being a Course of Lectures, with an Appendix of select and appropriate Precedents. By Richard Preston of the Inner Temple, Esq. Author of the Elementary Treatise on the Quantity of Estates, &c. &c. 8vo. 16s. Boards. Clarke. 1806.

Though the practitioner may find nothing in these pages but sound law, and may feel grateful for the forms which constitute the Appendix, he will still be of opinion that his obligations would have been considerably enhanced, if Mr. Preston had bestowed some pains on digesting and arranging the matter which is here accumulated without any regard being shewn to method or language. When Gentlemen appear before the public, even as authors and compilers of Law Books, we see no reason which releases them from the observance of rules that are binding on writers in other lines. We conceive it to be incumbent on them to give to their compositions all the excellence of which the didactic style is susceptible. Blackstone has set the example, and is himself a model in this respect; and in no works can method and perspicuity be more important than in law treatises.—It is true that every practising lawyer must have recourse to all the authorities on which text books are founded, and that to him it is not important how they are drawn up, since they can serve him for little else than as Indices of reference: but we still maintain it to be the duty of an author to approach as near as he can to perfection in the kind of composition which he attempts. Jo.

Art. 17. *An Elementary Treatise on Pleading in Civil Actions.* By Edward Lawes of the Inner Temple. 8vo. 7s. 6d. Boards. Brooke. 1806.

In this treatise, we meet with that succesful arrangement, and that perspicuity of statement, which constitute the chief merit of performances of this kind; while many observations and hints are here given, which will excite the curiosity and stimulate the researches of the attentive and diligent student. The addition of the specimens of the different style of pleading at different periods was a happy idea, and will much assist the attainment of liberal and enlarged views of what is here termed a science, but which we think is more an art, we mean, Pleading.

Mr. L. gives us reason to expect from him a larger book on this subject. The present specimen makes us strongly wish that he may fulfil his engagement; since we have no doubt of his proving equal to this nice and intricate undertaking, and such a work is a great desideratum.—This Gentleman is not, we understand, the worthy and very deserving counsel of the same name, who is so well known and esteemed in the King's Bench.

Jo.

POLITICS.

Art. 18. *Remarks upon "A Bill* [as amended by the Committee] *for promoting and encouraging of Industry amongst the labouring Classes of the Community, and for the Relief and Regulation of the necessitous and criminal Poor. Ordered to be printed 24th Feb.* 1807." By One of His Majesty's Justices of the Peace. 8vo. 1s. 6d. Lackington and Co.

It is strange that this Magistrate should hesitate in admitting so obvious a fact that "the Poor's Rates have been for many years in a state of increase." The complaint is not that the number of poor is greater than it was a century ago, which may occur on the ground of an increased population, and yet no evil be felt, but that the proportion of the poor's rate to the rental is much higher than it was formerly; and no doubt can be entertained of the truth of this statement. Persons who have given much attention to the subject are thoroughly convinced of the existence of material defects in our poor laws, and particularly as they do not provide against the evils of an immoral education. Here, however, the Justice of Peace is at issue with the framers of the New Bill; for he is fearful of the *sad* consequences of teaching the poor to read and write: but if he compares that part of the empire which has a free school in every parish, with that which leaves the poor in total ignorance, and if he be open to the instruction which experience dictates, he will find that less immorality, less licentiousness, and less idleness prevail among the educated Scotch than among the illiterate Irish. The Tory Dr. Johnson had different ideas on this subject from the remarker before us: he observed that writing and reading is nothing when it ceases to be a distinction: that a laced waistcoat is a distinction when worn only by a few; but when all wear laced waistcoats it ceases to be so. The clauses respecting *settlements*, for equalizing county rates, and for reducing the poor-rate in *trading* and *manufacturing towns*, at the expence of the respective counties, require much deliberation; and we trust that the hints which the Magistrate has suggested will meet with due attention.

tention. We most cordially agree with him that the number of *Ale-houses* is a serious evil, and that they are the sources of disorder and crime among the lower classes. Mo-y.

Art. 19. *The State of the Case*, addressed to Lord Grenville and Lord Howick. 8vo. 2s. Hatchard.

Whether the causes assigned for the late change in administration were merely ostensible or otherwise, it led to a very singular discussion in Parliament, which called forth all the energy, not to say the acrimony of party. Some were animated by interest, others by fear, and others by a conviction of the importance of the subject to the welfare of the Empire. Of the last we believe the number to be considerable: but we apprehend that, in the present corrupt state of society, that number is surpassed by the multitude of alarmists and court sycophants. We have been concerned to read the intemperate expressions which were employed in the late debates, and still more hurt at the unwarranted insinuations conveyed in some late addresses. Can any man say that the case of Ireland does not require the assistance of some able political physician; or can he honestly assert that the relief, which the late Ministers meditated to extend towards her, was calculated to endanger the Protestant religion? As Protestants, we ought to be more liberal, and as Britons more just.—The writer of the present pamphlet does not enter into the merits of the Catholic claims, nor examine the advantages which were likely to accrue from the system projected by the late Ministers: but he accuses them of a dereliction of principle; of betraying the confidence of the King; and of entering a Manifesto against him on the minute-book of the Privy Council; in consequence of which, the most marked reprobation of their conduct is here expressed, and the necessity of the pledge required of them, and even of their being driven from office, is maintained. As an expedient for removing them from office, the pledge, whoever advised it, was a dextrous measure:—by the mere proposition of it the late Ministers were thrown on the horns of a dilemma; and whether they consented or not, they were sure of being thrown out, since by consenting they must lose the confidence of the country, and by refusing must forfeit that of the King. By this project, however, it cannot be said that the King was a gainer. His late Ministers had consented to withdraw the Catholic bill altogether; and had they on any future occasion proposed a similar measure, His Majesty was at full liberty again to express his displeasure. The more, therefore, we survey the grounds on which the *Outs* and the *Ins* stand, the more we are persuaded that the Catholic bill is not the sole bone of contention.

This writer carries his enmity against Lord Grenville so far as to accuse him of contriving the prosecution and impeachment of Lord Melville, in order to remove his dangerous rival for the office of prime minister:—but, if we recollect accurately, the proceedings against Lord Melville originated in the Reports of certain Commissioners, to the appointment of whom Lord G. was not in any way accessory. In perfect unison with his condemnation of the late ministers, and dislike of *their* parliament, this writer speaks of a dissolution as a *popular measure.*

Art. 20. *Reasons for not making Peace with Bonaparte:* to which is added a Postscript. By William Hunter, Esq. Second Edition, corrected. 8vo. pp 119. 2s. 6d. Stockdale. 1807.

Though a devoted admirer of the late Mr. Pitt, this writer entertained a favourable opinion of the administration which a sort of political hurricane has recently overturned. His sentiments on our internal politics are manly and liberal; and we concur with him in all that he says in commendation of the abolition of the Slave Trade, and of the new regulations of our military system: but we cannot unite with him in censuring the American Intercourse Bill, or the pacific disposition displayed towards the United States: necessity was the parent of the former of these measures, while obvious policy prescribed the latter.—Mr. Hunter was hostile to the late negotiation, but he bestows liberal praise on the manner in which it was conducted on our part; and his remarks on this subject bespeak an impartial and well informed mind. Various other topics are introduced into this pamphlet, on which we differ *toto cælo* from Mr. H.: but, admitting his views to be correct, the composition is altogether creditable to the writer. Jo.

Art. 21. *Cursory Reflections on the Measures now* [lately] *in Agitation, in Favour of the Roman Catholics of the United Kingdom.* By a Loyal Irishman. 8vo. 2s. 6d. Hatchard. 1807.

Accustomed to lend a patient ear to all parties, we have listened with attention to this 'loyal Irishman;' whose loyalty, however, is accompanied with furious violence, a most unbecoming temper, and very indecorous language. Weighing impartially all that this angry writer has said, we do not find ourselves shaken in the opinion that liberal, mild, and gentle treatment towards religious parties is equally our duty and our sound policy. We have read of religious establishments having been subverted, which emoluments and privileges aggrandized, and which penalties and exclusions fenced and protected: but we know not any instance in which a religious establishment has suffered injury from too great leniency being shewn to separatists. The experience of modern times is altogether in favour of this important practical proposition. Alas! How unfortunate that, in this age of improvement, the moment in which we should most anxiously study to unite all in the cause of the country should be selected in order to rekindle and inflame religious animosities; and that there should be *statesmen* who, without a blush, could have recourse to these dangerous means in order to serve party purposes! The enlightened of this day ought to discountenance the unworthy and mischievous stratagem.

It was the opinion of Mr. Burke that the Popery code formed one consistent whole, and that it must stand or fall together. Those who applauded his foresight in regard to the French Revolution, and the confederacy which was formed to resist it, deny his authority on the present subject, though they well know that it was one to which he had given long and anxious attention; and certainly it is not one more difficult and large than those in which they admit his decisions to have been well founded. His doctrine with respect to the Popery code embraces a comprehensive proposition: but we are convinced

vinced that it admits of clear demonstration; and the present is perhaps a reasonable period for undertaking it.—Because catholic emancipation is not less wise and politic than it is just, we do not say that on that account it should be carried into effect: it is not sufficient that the measure be a fit one, but the public must be in a degree ripe for it, before it can be safely adopted: it is not enough that the food be wholesome, the state of the system for which it is designed must be taken into consideration.—This writer imputes all the vices of antient popery to the catholic profession of our days: but in its worst times, it could hardly display a more unchristian and intolerant temper than is manifested by its present accuser. Jo.

Art. 22. *Admission of Papists to hold certain Commissions in the Army*, &c. The Substance of Mr. Deputy Birch's Speech in Common Council, March 5, 1807. 8vo. 1s Asperne.

We applaud this worthy deputy's zeal for protestantism; and we should be sorry to be in the least degree inferior to him in this respect: but the question is whether his zeal be directed by knowlege? We would hint to him that it is not a light matter on which he has committed the metropolis of the empire. The suit of three or four millions of the subjects of a free country is surely intitled to some respect. If the capital has an interest that the church should be secure, so has it that every part of the united kingdom should be tranquil and flourishing, and remain free from disturbance and commotion. Would it not be wise that in this question there should be no popular interference? It is a state question, and should be left to the private and public councils of the King. Perhaps our affairs would not materially suffer, if Mr. Birch were to withdraw his aid:—but, if he *will* counsel the legislature on this subject, we would ask him, were the Popery Laws enacted on account of the religion, or the adherence of its votaries to the abdicated royal family, which was hostile to our constitution both civil and ecclesiastical? Does he believe that, if the catholics of that day had been as well disposed to the throne as they now are, these laws would ever have been passed? Because a protestant king should have it in his power to reward military merit in a few catholics, does he in his conscience believe that our protestant church will be in the least danger? If the king appoints a few catholic generals and admirals, does he think that the whole army and navy will instantly become catholic, and that we shall acknowlege the Pope and set up the mass through the kingdom? Surely we are as likely to submit to the Grand Lama, and to have the religion of Mohammed or Bramah established among us. If it be the fear of Popery that occasions us to refuse farther liberty to the catholics, never was a reason more destitute of foundation urged in favour of the continuance of any grievance. We advise the worthy deputy, and those who think with him on this subject, to consult their fears less, and their reason more. Jo.

Art. 23. *Short Remarks upon Recent Political Occurrences*; and, particularly, on the New Plan of Finance. 8vo. 1s. 6d. Hatchard. 1807.

The loose manner in which this pamphlet has been penned appears from the very paragraph with which it opens. The writer asserts that from the late cabinet 'had been excluded all who had been connected with Mr. Pitt:' but the reverse of this fact was palpably the case; since it included those with whom he had been longest and most intimately connected. Surely Lords Grenville and Sidmouth, and their respective friends, come more within this description, than the members of his last unfortunate and inglorious administration; which, with the exception of Lord Melville, embraced no one who had belonged to his former cabinet.

The Remarker accuses the same persons of representing in too unfavourable a light the state of the country, at the period of their entrance into office: but he admits that it was extravagant to describe them as reposing on a "bed of roses." He also allows that the aspect of the continent was discouraging; and 'a gloom,' he acknowleges, 'spred itself through the nation:' but he contends that this was occasioned by the feeling entertained at the loss of Mr. Pitt. He asserts that the disasters of the continent were not under the controul of our ministers: but will he inform us whether Mack was not placed in the chief command, and the Archduke removed from the scene of glory, through the interference of the Cabinet of London? He contends that Mr. Pitt was a great master of the science of finance. The system of politics followed by Mr. Pitt rendered indispensible financial devices such as are here extolled: but we do not believe that we owe them exclusively to the genius of Mr. Pitt. His merit is confined to that of proposing, upholding, and guarding them with firmness and ability. All these discoveries in finance, perhaps, the country has more reason to lament than to applaud; since they seem to have no other effect than to enable ministers to increase to its utmost point the load of public exactions. The observations of the author on the financial plan of Lord Henry Petty, which is here stated to have been ably and perspicuously opened to the House of Commons, are candid, ingenious, and deserving of attention.

Jo.

NAVAL AFFAIRS.

Art. 24. *Naval Anecdotes*; or a new Key to the Proceedings of a late Naval Administration. 8vo. 5s. C. and R. Baldwin. 1807.

Much remark has been occasioned by the alterations in various departments of the naval administration, which were introduced by Lord St. Vincent; and the Admiralty Board and the Navy Board have been put at issue on some important questions. The present pamphlet seems to come with authority from the latter office, in defence of its own conduct, which had been impeached, and the vindication of which was elsewhere denied.—It would be impertinent and preposterous for us to attempt any interference in these professional and official discussions: but we may truly observe that some of the points are very essential to the welfare of our navy; and that the reasoning and facts adduced in this publication amply intitle it to attention, while its temperate spirit (under circumstances certainly of provocation) is equally worthy of praise.

POETRY.

Art. 25. *All the Talents!* A Satirical Poem in Three Dialogues. By Polypus. 7th Edition. 8vo. 3s. 6d. Stockdale junior. 1807.

Knave and *fool* are the pretty words which contending factions bestow on each other with the most profuse liberality; and if we credit the account which each party gives of its opposite, we must despair of finding either talents or virtue in the world. Poets, when animated with political enmity, mistake the bludgeon of calumny for 'the rod of rhimes;' and, overwhelming public characters with the coarsest abuse, they hope that it will pass current as mere pungent satire. Polypus would have us believe that he is a man of no party, and that his poetic indignation and approbation are merited by the objects on which they are bestowed: but few readers, though they may be amused by *his talents*, can think that he weighs the talents of others in a fair scale. For one set of statesmen he has a smoaked and distorting glass, and for another a lens which throws a Claude Lorraine tint. Never, in short, was partiality more strongly marked, nor hatred more indiscreet and unrestrained. The high claims of the late Ministry, and the prodigality of flattery employed by their friends, might present a topic for satire: and had Polypus reined in his Muse, he might have indulged a good-humoured laugh: but, in our opinion, he has suffered too much gall to flow from his pen. He classes Whigs with Bankrupts, Spendthrifts, and Traitors; and he would insinuate that all who profess whig principles must be black at heart. He "out Herods Herod" in some of his caricatures; and though in most of his verse and his prose he displays considerable genius, if he did not write the name under some of the portraits, it would be difficult to find out for whom they were intended. Moreover, Polypus is not always original, for he often copies Pope, and like him suffers satire to run riot. In the quantity and quality of his notes, also, he follows the example of the author of the Pursuits of Literature. Mo.y.

Art. 26. *Elijah's Mantle.* A Poem. 8vo. 1s. Stockdale junior.

These lines have been widely circulated and much praised. The compliment to Mr. Pitt is well managed, and the idea in the last stanza is beautiful: but the effect is injured by the harsh alliteration of 'cold corse,' which might be easily removed by reading *pale* corse.

'Yes, honour'd shade; whilst near thy grave
The letter'd sage, and chieftain brave,
The votive marble claim;
O'er thy cold corse—the public tear,
Congeal'd, a chrystal shrine shall rear
Unsullied as thy Fame.' D.o

Art. 27. *The Uti possidetis & Status quo:* a Political Satire. 8vo. 1s. 6d. Stockdale junior.

This squib on the late Ministry throws its fire with brilliancy and effect. The satire is so playfully managed, that the very objects of it cannot be offended. D.o

Art. 28. *Ins and Outs*; or the State of Parties. A Satirical Poem. By Chrononhotonthologos. 8vo. 2s. 6d. Chapple. 1807.

Not so highly seasoned with the *sauce piquante* of scurrility as "*All the Talents*," and consequently not so likely to run through many editions; because the people, in deciding between contending satirists, always give the preference to the most acrimonious and ill natured. If harmonious numbers and gentlemanly satire could procure for a poet any notice, this writer with a long name might count on some readers: but we suspect that the taste of the public is too much vitiated to relish any others than high dishes. Perhaps, however, the politics of this poem, compared with those of Polypus, may promote its sale. We give one specimen:

'*Author.* While Britain sees her proud insulting foe
In triumph ride, and threat her overthrow,
And smiles at danger, as she oft has smil'd,—
'*Friend.* *Three millions of her sons* unreconcil'd—
'*Author.* Curse on the tongue, the slave of party zeal,
Foe to its king and recreant to her weal,
That strives to sow dissention o'er the land,
And damp the ardour of her patriot band!
'*Friend.* I love my king, and church, and state revere;
Not *Llandaff* loves the cause of truth more dear;
Not *Grenville* loves the constitution more,
Or *P*———*l* the Treasury's valued store.
I love my country's rights, and freedom love,
Fonder than *Fox*'s dying voice could prove,
Fonder than *Mulgrave* loves to rule the board,
Fonder than *Canning* sighs to be a lord,
Or *Duigenan* longs with *Grattan* to dispute,
Or *Johnstone* loves his stipend to be mute.
But when such heads aspire to guide our isle,
Forgive me, Britons, if I love to smile!'

The satirist concludes with an unfashionable wish for peace; which, though formerly deemed a blessing, is now in very little request. Mo.

Art. 29. *Bonaparte.* A Poem. 8vo. 1s. 6d. Hatchard.

The melancholy fate of the virtuous Palm induced this writer to express his rhiming indignation against the disturber of Europe; and he thought that if he could not harrow up Bonaparte's soul by a recital of his enormities, the catalogue would at least help to keep alive the public indignation against him. The shades of D'Enghien, Pichegru, Toussaint, Palm, of the Turkish prisoners at Jaffa, of the negroes at St. Domingo, &c. are made to pass in solemn march before him; and then the poet adds,

'Read if you can, unwarp'd by rage,
The records true of every age,
The grave historian or the sage,
Describing man,

And

And see unmatch'd your crime-stain'd page,
Since time began.'

This kind of stanza is apt to tire; and as the poet is often very negligent, the reader will wish that he had vented his rage in a narrower compass.

Some of the stanzas, to use his own words, are 'sad, sad, sad.' Mo-y.

Art. 30. *The First Book of the Iliad of Homer translated into Blank Verse*; with Notes: by P. Williams, D.D. Archdeacon of Merioneth, &c. small 8vo. pp. 77. 3s. sewed. Lackington and Co. 1806.

Dr. Williams observes that 'an attempt to translate the Iliad into English verse after such men as Pope and Cowper will, he is aware, *astonish* the Learned World:' but he informs us that the occasion of his undertaking the task was the amusement which he found in the exercise, after he had retired from the laborious employment of a public school; and his motive for publication was that, in comparing his performance with the celebrated translations of Pope and Cowper, he thought that it had sufficient characteristic merit of its own to induce him to revise and prepare it for the press. In the work, 'his great endeavour,' he says, 'has been to avoid the ascititious finery of Pope on the one hand, and on the other the "*robes antique*" of Cowper: and in their stead to represent the noble bard in a characteristic English dress'; 'he hopes that the style will not be found bald, nor the verse tame and uncouth;' and he says that 'it hath been attempted, though the attempt be desperate, to imitate in every particular the ease and divine simplicity of the great original.'

Such is the language used by the translator; the undertaking is a bold one; and a man must be possessed of many enviable attainments to prosecute it with success. In the examination of the specimen before us, we contemplate an effort which it would be impossible to accomplish; an endeavour is here made to give a translation at once versified and literal: but there are no two languages whose idioms will admit of their being so rendered; and in consequence therefore of the difficulties with which Dr. W. was thus contending, his style is often obscure, his expressions are unappropriate, and his phrases unnaturally inverted. The chief object of a translation is to render into one language the sense and spirit of another, for the benefit of persons who do not understand the original; and in the attainment of this object, Dr W. has in a great measure failed, since a mere English reader will often be at a loss to ascertain the meaning of the author. In the execution of the version, however, the Dr. manifests great care and industry; and considering the insurmountable difficulties which opposed him, it shews that he possesses no mean abilities. The following are the first 20 lines:

'Sing, Goddess, Peleus' son's accursed wrath,
Which caus'd the Greeks innumerable woes,
And many a Hero's soul to Hades hurl'd,
Illustrious Souls! but the bare corse expos'd
To dogs, and all the ravenous fowls, a prey;

[Lo

[Lo thus Jove's purpose was fulfill'd] e'er since
The day, that Agamemnon, King of men,
And great Achilles, were by strife disjoin'd.
'What God involv'd them in that dire debate?
Latona's son, and Jove's: for, at the King
Enrag'd, he made a foul contagion spread
Thro' all the host; and many a soldier died!
For Atreus' son had Chryses roughly us'd,
Apollo's Priest; who to the nimble ships
Of Greece had come, his daughter to redeem,
And, with that view, had gifts immense convey'd,
Holding Apollo's garland in his hands,
On sceptre bright with gold: and all the Greeks
He pray'd, but chiefly Atreus' noble sons,
The two great leaders of th' united host:'

This translation may be serviceable to young students in assisting them to understand the meaning of the original; and the critical notes which accompany it will be perused by them with profit. In this respect, it will answer the end of the author; who, in a part of his preface, says that it is chiefly intended for the Novice in Greek learning, and that 'the comparing of different translations with each other, and the original, may tend, if not to ascertain the author's exact cast and expression, yet probably to form the young scholar's taste and improve his judgment.'

At the end of the book, are 'Conjectures concerning the Origin of the Poetic Fiction that the summit of Olympus was the place where the Gods assembled in Council;' in which the translator supposes that the appearance of the Aurora Borealis was the origin of the fiction in question.

W. Res.

MEDICAL, &c.

Art. 31. *Cases and Cures of the Hydrophobia*, selected from the Gentleman's Magazine: containing many curious and interesting Accounts relative to that alarming Malady. 8vo. 2s. Stace. 1807.

The compiler of this pamphlet has probably been induced to undertake the task, in consequence of the reports that have lately prevailed respecting the frequency of this dreadful malady. As a scientific work, however, it can be intitled to very little commendation; anonymous papers in a magazine not being sources from which a medical man expects to acquire any very important addition to his professional knowlege. Yet the publication is not without some value, as exhibiting, in a connected view, the state of opinion on a subject in which the welfare and feelings of the community are intimately concerned. We think that it may be inferred from this compilement, that credulity on medical topics is on the decline. Half a century ago, specifics poured in from every quarter, many of them sanctioned by the highest authority, which appear to have acquired universal repute: but we believe that it may be confidently affirmed that if a second Dr. Mead should appear in the present age, he would not venture to propose liverwort as an infallible remedy for Hydrophobia.

Bos. Art.

Art. 32. *An Examination into the Principles of what is commonly called the Brunonian System.* Introductory to a Series of Aphorisms upon Life and Mind, Health and Disease; with an Attempt to form a more simple and philosophical Arrangement of Diseases, upon the present state of our Knowledge of the Animal Economy. By Thomas Morrison, Member of the Royal College of Surgeons, London. 8vo. 4s. Boards. Highley.

The late Dr. Garnett was well known to have been one of the most zealous defenders of the Brunonian hypothesis; and in his posthumous work, intitled *Lectures on Zoonomia*, he employed it very extensively in the explanation of the phænomena of the animal œconomy. The publication of that book appears to have been the principal motive with Mr. Morrison, for giving his sentiments on this subject to the world; since, conceiving that the hypothesis was founded in error, and might lead to dangerous practical consequences, he was anxious to counteract these evils by exposing its fallacy. In pursuance of this intention, he proposes to consider the Brunonian system in four points of view; endeavouring to prove, in the first place,

'That its principles are not founded upon the true laws of the animal economy;

'Next, That they are contradictory and inconsistent in themselves;

'Thirdly, That they are not sufficiently general in their application to Diseases;—and,

'Finally, That they may lead to dangerous errors in practice.'

Mr. M. commences his strictures by some remarks on the new terms adopted by Brown, especially the one so frequently employed, *excitability*. He endeavours to shew that Brown himself had not a perfectly clear conception of its import, and that his disciple, Dr. Garnett, is liable to the same imputation: but he alleges a more serious charge against the Brunonians, for he attempts to prove that, in the idea which they have given of excitability, they have confounded cause and effect: they explain this word as being synonimous with life or vital principle, while they affirm that life is the result of powers acting on the excitability. After the numerous controversies to which this subject has given rise, and the various explanations and illustrations of it that have been attempted, it cannot be expected that we should be able to throw much light on it in the narrow limits to which we are restricted. We shall only remark that we conceive the terms *life* and *vital principle* to have been used in at least as vague a manner as *excitability*; being sometimes intended to express the effect of the animal powers, as exhibited in the living body, and at other times the cause of these effects, the irritability of the muscular fibre and the sensibility of the nervous system. The Brunonians appear to have used it in the latter sense: but they have exhibited in a striking manner their inattention to the phænomena of vitality, in confounding the actions of these two distinct systems, which had been so clearly discriminated by many of their predecessors. This spirit of generalization we regard as the prominent error in the hypothesis, and as a principal cause which must render it of little

little value, either in the speculations of the physiologist or the practice of the physician. Notwithstanding the genius of Brown, it appears to us sufficiently evident that he had not a distinct conception of the whole of his hypothesis; and that he did not attach a definite idea even to its fundamental propositions. An inconsistency of this kind is pointed out by Mr. Morrison in the account which is given of this same property, excitability; a circumstance which lies at the very foundation of his system, and on which its merits must in a considerable degree depend. We are told that the nature of excitability is altogether unknown; and that therefore we are not to conceive of it as a thing to which measures of quantity can be applied, although the poverty of language may occasionally render such expressions necessary: but can any one have paid the slightest attention to the subject, without being convinced that not merely the expressions, but the very substance of the whole theory, consist in ascertaining the increase or diminution of this property; and that its boasted simplicity entirely depends on reducing all diseases to a scale of quantity?

Mr. M. farther attacks the Brunonian hypothesis on the manner in which the exciting powers are supposed to produce the two states of direct and indirect debility, which in his opinion involves a palpable contradiction. We are first informed that, by diminishing these powers, the excitability or vital principle is accumulated; whereas we are afterward told that, by the progressive removal of the exciting powers, the vital principle is gradually diminished, until it is at length extinguished. The idea of the Brunonian indirect debility appears to this author equally paradoxical. In this condition of the system, the vital principle is supposed to be accumulated in the highest degree, and yet it is exhausted by the most trifling exertion; so that the more of life the body possesses, the less able is it to perform the actions of vitality.

The vague and ill defined manner, in which the term *stimulus* was employed by Brown, affords another striking instance of his tendency to premature generalization; in fact, the word *stimulus*, as used by this sect, means nothing more than action or effect; for what farther resemblance can be traced between the operation of lightening, arsenic, food, and alcohol, all which are referred to the head of stimulants?

Although we think that this treatise exhibits marks of ability, it has not that decided excellence which can enable it to make any great impression on the public mind. Indeed, our opinion is that the popularity of the Brunonian doctrine is rapidly declining; and though it may continue to catch the attention of the student by its boldness and simplicity, the absolute impossibility of reconciling it to the phænomena of disease must be an insuperable bar to its reception by the experienced practitioner. **Bos.**

MISCELLANEOUS.

Art. 33. *A Letter to Samuel Whitbread*, Esq. M.P. containing some Remarks on the Poor Laws, leading to a Description of the peculiar Poor Situation of the Hamlet of Mile-End New-Town, Stepney.

Stepney. By the Rev. John Cottingham. 8vo. Pamphlet. 1807.

After some general observations on the imperfection of our System of Poor Laws, Mr. C. proceeds to corroborate the statement of Mr. Hale, (see an account of his pamphlet in our last Number, p. 331) respecting the distressed situation of the Hamlet of Mile-End New Town; the features of its misery being without a parallel, and admitting no prospect of relief within itself. It may be presumed that this singular case will not be overlooked by the Legislature, and that some means will be devised to alleviate the hardships which so greviously oppress this district. **Mo.y.**

Art. 34. *The Principles and Regulations of Tranquillity*; an Institution commenced in the Metropolis, for encouraging and enabling industrious and prudent Individuals in the various Classes of the Community, to provide for themselves, by the Payment of small weekly Sums, in such a Way as shall secure to each Contributor, or to his Widow and Children, the Benefit of his own Economy, for receiving the Savings of Youth of both Sexes, and returning the same at the Time of Marriage, with Interest and proportionate Premiums thereupon; for enabling Parents, by the Payment of small Sums at the Birth of their Children, to provide Endowments for them at the Age of 21 Years; and also for other useful and important Purposes, particularly for concentrating and applying the Exertions of the Liberal to the Benefit of the Indigent, so as to prevent the Unworthy claiming, or the Impostor abusing, their Benevolence; and thus affecting the gradual Abolition of the Poor's Rate, whilst it increases the Comforts of the Poor By John Bone, Author of an "Outline of a Plan for reducing the Poor's Rate, &c. in a Letter to the Right Honorable George Rose, M. P." 8vo. pp. 99. 3s 6d. Asperne. 1806.

So ample a title fully informs the reader of the nature of the pamphlet: but the subject is too great to be treated in the cursory way of which our plan, as it respects tracts of this sort, will admit The zeal, activity, and diligence, displayed by the writer, are highly commendable; and persons who direct their attention to the important matters here under consideration, whatever they may think of the scheme, will meet with hints and observations which are well worthy of consideration. **Jo.**

Art. 35. *The Speech of Randle Jackson, Esq.* addressed to the Honorable the Committee of the House of Commons, appointed to consider the State of the Woollen Manufacture of England, on Behalf of the Cloth-workers and Shearmen of the Counties of Yorkshire, Lancashire, Wiltshire, Somersetshire, and Gloucestershire. Published by them from the Short-hand Copy of Mr. Gurney. 8vo. pp. 79. 1s. 6d. Stockdale. 1806.

This speech is professedly in behalf of that description of manufacturers named in the title, whose case, from their having been for three or four years under Mr Jackson's '*paternal* guidance and direction,' is supported with considerable zeal. With the interests of his clients, however, the speaker combines views of a public nature.

While

While the Cloth-workers and Shearmen complain of the Gig-mills and Shearing Frames, on account of their effect in throwing them out of employment, their advocate enlarges on the depopulating tendency of these machines; on their being injurious to the fabric, the former by over stretching, and the latter by knibbing or cutting holes; and he calls on the legislature to interpose its authority in preserving the reputation of the woollen manufacture, which is in danger, according to his representation, of falling a sacrifice to private avarice. Mr. Jackson contends that the reputation of the great staple manufacture of the country ought not to be surrendered, without check, to the self interested views of the manufacturer; and he recommends it to the legislature to support and invigorate the system of searching and sealing. In the last place, he offers his protest against the abolition of the system of apprenticeship.

The credit of Great Britain in the foreign market must certainly depend on the excellence of its fabrics; and, disapproving of '*the modern cant*' as he calls it, 'that men's own interest is a sufficient security for the observance of right,' Mr. Jackson urges the policy of placing the manufacturer under wholesome regulations.

Mo.y.

SINGLE SERMONS.

Art. 36. *A Defence of the established Protestant Faith*, preached in the Parish Church of St. Mary, Newington Butts, in the County of Surrey, October 19, 1806, being the Sunday following the Interment of the late Right Rev. the Lord Bishop of St. Asaph; with an Appendix containing a Sketch of the Life of the Bishop. By Robert Dickenson, Curate and Lecturer. 8vo. 2s. Rivingtons.

Did the preacher intend, by this discourse, to convince his audience that he had caught the late Bp. of St. Asaph's mantle? If this was his design, he has rather overacted his part. Dr. Horsley, with all his zeal against sectaries, would not have been so indiscreet as to assert, with Mr. D., that 'the Church has shewn a peaceable disposition *in permitting* sectaries to follow quietly their own approved principles.' Would this preacher claim a merit for our Established Church, because she abstains from persecuting her *quiet* Protestant brethren? When such assertions are made, we may fear that some few of her members, if left to themselves, would *not permit* the sectary to follow his principles; especially after we have read in a note that, if our Saviour was to pass by a certain methodistic place of worship in Newington Butts, inscribed *the House of God*, 'he would enter in and scourge them out for a den of thieves.' To this illiberal language, so ill suited to the 19th century, is subjoined a wish 'that the public influence of sectaries was abolished by authority of Parliament.' How ignorant must Mr. D. be of the principles of religious liberty, or of the true policy of States! On the treatment of sects, the advice of Gamaliel is wisdom.

The memoir briefly notices the prominent events in Dr. Horsley's learned and active life. He was born at Thorley in Essex, in October 1733, and died at Brighton, October 4, 1806.

D.o

Art.

Art. 37. *The Spirituality of the Divine Essence.* Preached before the Associated Ministers and Churches of Hampshire, September 24, 1806, and published at the united Request of the Minister and Congregation of Fareham, where it was delivered. By John Styles. 8vo. 1s. Williams and Co.

In speaking of the Divine Nature, we employ words with very inadequate notions. The text of this discourse, (John iv. 24.) though in the shape of a positive proposition, conveys only negative ideas; and it is thus contemplated by the sensible preacher. It asserts that God is not matter, but possesses in his nature properties infinitely superior to and distinct from it; or is an eternal, independent, infinite, almighty, immutable, holy, and good spirit, having neither a body nor parts of a body. This doctrine is established by the marks of intelligence observable in the universe, by the creation of inferior spiritual beings, and by the testimony of revelation. Hence is deduced the importance of religion, the folly of idolatry, and the nature of acceptable worship.

To this elaborate discourse is added a suitable improvement.

Mo-y

CORRESPONDENCE.

'*To the* EDITOR *of the* MONTHLY REVIEW.

'Sir, 3d April, 1807.

'IN your Review for February, p. 221, you ask a question, which I beg leave to answer, as it may prove highly detrimental to Messrs. Dring and Fage, by obstructing the sale of an article, of which they are the proprietors. *Clarke*'s hydrometer is the only one used, or allowed by Government, for estimating the strength of spirits either in the Customs or Excise; nor is there, as far as I can learn, the least intention of disusing it.

'Permit me to add, that I prefixed the word *Genuine*, to distinguish my book from another with a title nearly similar: and I trust the Reviewer will allow that *spurious* arts, and *spurious* practices, are sometimes adopted in many things: and that many, who may possibly have learned both decimal fractions, and the extraction of roots, when at school, have forgotten them too far to apply them when they set about gauging, without the assistance of some remembrancer. To a candid reader, too, I apprehend, nothing I have given will be found superfluous; though surely such a one cannot deem the whole of Euclid's Elements necessary.

'I am, Sir,

'Your obedient humble Servant,

'PETER JONAS.'

We have received a letter from Mr. Winter, in which he intimates a want of candour in our account of his Sermon *On the endless Duration of Future Punishment:* (Rev. for March, p. 335.) but we are rather surprized at such a charge, when we studiously endeavoured to distinguish between the preacher and his argument. We allowed Mr. W. to be what we believe he is, a very amiable man, though we could not suffer his reasoning to pass without animadversion, when

we regarded it as subversive of all our notions of the divine rectitude. We grant that theologians, who take his side of the question, are induced by the laudable motive of deterring sinners: but they seem not aware that their argument, by destroying the moral attributes of God, would tend, if duly considered, to annihilate our love and reverence for the Deity, and in course to annihilate the first principle of religion. Scripture should therefore be judiciously interpreted on this point. That the meaning of words is influenced by the connection in which they stand, and by the subject to which they are applied, is very evident. In the present case, would not Mr. Winter smile with contempt at a writer who should quote the expressions of Scripture, "*everlasting mountains*," and "*everlasting hills*," as proofs of the eternal existence of the world? It is of little consequence whether κολασιν or ολεθρον be used. The latter is, as we remarked, employed in the text of the sermon: but we readily acknowlege an oversight on this point, as stated by Mr. W. in his letter, and have to observe that in Matthew 25. 46, to which he refers at p. 18, as the strongest evidence on the subject, the word κολασιν and not ολεθρον will be found—While we combat the doctrine of eternal punishment in another world, we certainly shall not hesitate to exonerate Mr. W. from temporary censure at our insignificant tribunal, when it appears to have been erroneously bestowed.

Mo.y.

We know nothing of the work mentioned by W. H. in a letter dated *Lincoln, July* 18, 1807: but perhaps our acquaintance with it may commence before the arrival of the time thus anticipated.

J.W.H. has our thanks for his polite communication, and for the justice which he renders to our feelings in supposing that it cannot be otherwise than acceptable to us as literary men. We are scarcely aware, however, to what use we can apply it, since we are ignorant of the book to which it refers, but which we suspect to be a periodical publication not cognizable by us.

Our friend S. G. mistakes the meaning of the passage on which he founds his inference. When we spoke of *Surveyors*, (see Rev. for March, p. 308.) we quoted the term used by the writer of the work then before us, but certainly did not design to pass a censure on *architects*. We know that the words are at present too often confounded: but we intended then, and do now wish, to protest against such indiscriminate language:—a title, which is applicable only to scientific and well educated artists, should not be conferred on *measurers* and *builders*:—the context, we think, might have illustrated our meaning.—To what precise description of persons the author of the book meant to refer, it is more within his power than ours to ascertain.

*** The APPENDIX to this Vol. of the Review will be published with the Number for May, on the 1st of June.

Errata, p. 370, 371.

THE
APPENDIX
TO THE
FIFTY-SECOND VOLUME
OF THE
MONTHLY REVIEW
ENLARGED.

FOREIGN LITERATURE.

ART. I. *Mémoires présentés à l'Institut*, &c.; *i. e.* Memoirs presented to the Institute of Sciences, Letters, and Arts, by several learned Men, and read at the Meetings.—*Mathematical and Physical Sciences.* Vol. I. 4to. Paris. Imported by De Boffe.

To the antient volumes of Memoirs of the Academy of Paris are annexed, as forming a supplementary work, eleven volumes, intitled like that which is now before us, *Mémoires présentés*, &c. In these repositories were inserted Memoirs communicated by foreigners, and by other philosophers who were not members of the Academy; and to that appendix the present corresponds, bearing a similar relation to the volumes of the Institute.

A preface details the causes which have hitherto delayed the publication of this volume: but they are uninteresting to the English reader.

Papers on MATHEMATICS, ASTRONOMY, &c.

The brief Astronomical Memoirs, here inserted, are

Astronomical Observations made at the National Observatory of Paris, Year 4th. to determine the Opposition of Mars and Jupiter. By M. BOUVARD.

Determination of the Orbits of some antient Comets. By J. C. BURCKHARDT.

Memoir on Micrometers. By J. C. BURCKHARDHT.

Theorems on Polyhedrometry. By SIMON LHUILLIER, Professor of Mathematics at Geneva.—If we call the faces of a Polyhedron, *A*, *B*, *C*, *D*, &c. and the Inclination of two faces *AB*, *ab*, of *AC*, *ac*, &c. then it is easily shewn that

$$A = B.\cos.ab + C.\cos.ac + D.\cos.ad + \&c. \quad (1)$$

Similarly,

$$B = A.\cos.ab + C.\cos.bc + \&c. \quad (2)$$

$$C = A.\cos.ac + \&c. \quad (3)$$

These equations the Genevese Professor chiefly uses for deducing the properties of polyhedrons. His process, although not very compendious, is plain and direct, and is conducted by successive eliminations; thus from equations (1) (2), *A* may be eliminated; also from equations (2) (3), &c.

In the latter part of his memoir, the author gives two theorems relative to the centre of gravity; in which the distance of the centre is determined by the sum of the products of each body into the square of its distance from any point. The first theorem of this kind was proposed by *La Grange* in the Berlin Memoirs of 1783; and it has since been given by that learned author in his *Fonct. Analyt.* and by *La Place* in his *Mecaniq. Céleste.* If m, m', m'', &c. denote the bodies d, d', d'', &c. their distance from any point, P, δ, δ', &c. shews their mutual distances; then the distance of the centre of gravity from P = square root of this quantity:

$$\frac{md^2 + m'd'^2 + \&c.}{m + m' + \&c.} - \frac{mm'\delta^2 + mm''\delta'^2 + \&c.}{(m + m' + \&c.)^2}$$

Memoir on Equations of mixed Differences. By M. BIOT.—By an equation of *mixed differences*, is understood one that expresses a relation between the differential or fluxionary coefficients of y, and the differences of y; the quantity y being supposed to be a function of x.

For instance, if $y_1 = y + \Delta y$, then

$$\frac{dy}{dx} = 2x\left(y_1 - y - \frac{dy}{dx}\right) - \left(y_1 - y - \frac{dy}{dx}\right)^2$$

or, in English notation,

$$\frac{\dot{y}}{\dot{x}} = 2x\left(y_1 - y - \frac{\dot{y}}{\dot{x}}\right) - \left(y_1 - y - \frac{\dot{y}}{\dot{x}}\right)^2$$

is an equation of mixed differences.

Equations of this kind arise from such questions as the following. It is required to find curves possessed of this property,

perty, that if tangents be drawn to the points of which the co-ordinates are $x, y, x_{,}, y_{,}$, the angle formed by these tangents shall be constant. This problem, expressed in the notation appropriated to mixed differences, is

$$\Delta \left(\text{arc tang.} = \left(\frac{dy}{dx}\right)\right) = a$$

If the variation of x be such that $x_{,} - x$ or $\Delta x = 1$, then

$$\text{arc tan.} = \left(\frac{dy}{dx}\right) = ax + f\,(\text{sin. } 2\pi x,\ \text{cos. } 2\pi x) = ax + \varphi$$

$$\text{consequently } \frac{dy}{dx} = \text{tan. } (ax + \varphi)$$

$$\text{and } y = b + \int dx.\ \text{tan. } (ax + \varphi)$$

Again; *Euler*'s problems, solved by indirect methods, (in the *Novi Commentarii*, t. x.) belong to the theory of equations of mixed differences: for instance, this problem; it is required to find curves possessing this property, that if from any one of their points a normal be drawn terminating in the axis, this normal shall be equal to the ordinate erected at its foot, and so on.

These conditions, expressed analytically, are

$$y_{,}^{2} = y^{2} + \frac{y^{2}\,dy^{2}}{dx^{2}}$$

$$x_{,} = x + \frac{y\,dy}{dx}$$

since $\frac{y\,dy}{dx}$ is the value of the subnormal.

The solutions of these equations are $y^{2} = \omega\varphi^{2} + \psi$

$$\frac{y\,dy}{dx} = \varphi$$

ω being a quantity of which the difference is 1, and φ and ψ being arbitrary functions of sin. $2\pi\omega$, cos. $2\pi\omega$.

This is not the first time that M. Biot has presented to the public the fruit of his researches on this difficult part of analysis. The third volume of the Memoirs of the Institute contains similar inquiries.

The general and complete Integration of the Equations of the Propagation of Sound; the Air being considered as of three Dimensions. By Mark Antony Parseval.—The first problem relative to the propagation of sound was that which was suggested by the problem of vibrating chords. The air being con-

sidered to be only of one dimension, the differential equation which resulted was

$$\frac{a^2 d^2 y}{dx^2} = \frac{d^2 y}{dt^2}$$

which equation, it is known, *D'Alembert* solved.—The air, however, being considered to be of *more* than of one dimension, the differential equations that arose in consequence of such consideration became of more difficult solution. To this subject, M. PARSEVAL has repeatedly turned his attention; and, after many trials, he flatters himself that in this memoir he has overcome the difficulty, and has resolved the problem. He confesses, however, that it would have been fortunate if his solution had possessed the advantage of that of *D'Alembert*; in which, by the simple inspection of its form, he finds the laws of the propagation of sound, which are known independently of the nature of arbitrary functions; while in M. PARSEVAL's solution this advantage cannot take place, since the variable quantities relative to the definite integrals are enveloped under the sign of the functions, and since there are no means of performing the integration unaided by a previous knowlege of the nature of those functions.

Without many symbols and processes, we cannot present to our readers the method pursued by this mathematician: but, in a concise way, we can represent it to consist in reducing the total integration to a single definite integration for the case of two dimensions, and to two definite integrals for the case of three dimensions.—We must add, however, that M. PARSEVAL's method appears to us not remarkably elegant and general; and that many parts of it are indirect.

Memoir on Curves of double Curvature. By M. LANCRET.—This paper contains several properties relating to the curves of double curvature; some of which (viz. those due to the author of the memoir) are demonstrated, and other properties discovered by *Clairaut*, *Euler*, &c. as having connection with those which are demonstrated, are premised. As the nature of the paper and of the discussion precludes us from any particular comment, we must content ourselves with recommending it to the notice of mathematical readers.

The French mathematicians have attended particularly to the subject of curves of double curvature, and especially *Monge*. Many curious researches, indeed, are connected with the subject. It is rather strange, but we believe the fact to be, that no English mathematician has treated these curves; if there be any, it must be Waring, in his *Proprietates Curvarum*: but we have not the power of immediate reference.

Researches

Researches on the Application of the general Formulas of the Calculus of Variations to Problems in Mechanics. By A. M. AMPÈRE.—If P, Q, R, be the forces acting on a body of which the element, according to the differential notation, be dm, then the equation of equilibrium is

$$(P\delta p + Q\delta q + R\delta r)\, dm$$

and to this equation must be added the equation of condition; for instance, $L\,\delta\lambda$.

This is the method adopted by M. *La Grange* in his *Mécaniq. Analytique*; and in page 55 he says that "the equation will have a form analogous to equations which the Calculus of Variations furnishes for the determination of the maxima and minima of integral formulas; and consequently the rules in the Calculus of Variations may be applied to the Equation of Equilibrium." As a precept this is sufficiently clear, and of its application he gives several instances. One of his problems regards the catenary: the equation of condition must be derived from the circumstance of its *inextensibility*: thus, if ds be the element of the arc, $ds = \surd\{dx^2 + dy^2\}$

$$\text{and } \delta ds = o = \frac{dx.\delta dx + dy\delta dy}{ds}$$

Hence integrating $\int \lambda\, \delta ds$ by parts according to the known method in the Calculus of Variations, the terms to be added to the equation of condition are

$$d.\ \frac{\lambda\, dx}{ds}.\ \delta x, \text{ \&c.}$$

Then if X be the forces parallel to the axis x, and y the forces parallel to the axis y, we have

$$X dm - d\,\frac{\lambda\, dx}{ds} = o$$

$$Y dm - d\ \frac{\lambda\, dy}{ds} = o$$

$$\text{and hence } \frac{\lambda\, dx}{ds} = A + \int X dm$$

$$\frac{\lambda\, dy}{ds} = B + \int Y dm$$

the equation to the curve.

We have perused the memoir of M. AMPÈRE with some attention, but cannot discover its precise object. He wishes to employ the formulas invented by *Euler* and *La Grange* in the Calculus of Variations for the solution of problems like the preceding problem; and, no doubt, in complicated cases it would be very commodious to use them: but if a mathematician

should employ such, we see not on what grounds he could lay claim to any invention or considerable improvement. *La Grange* in fact employs them. In cases simple as those of the catenary, it would not be worth while to recur to the formulas of *Euler* and *La Grange*, since the business can be effected more expeditiously. M. AMPÈRE solves the problem which we have considered, but we see nothing remarkable nor new in his solution. The properties of the catenary, if we understand by such the values of its subnormal, evolute, &c. if not formally put down in any treatise, may easily be deduced; and the facility and obvious method of deducing them render their insertion in the National Memoirs of France unsuitable and unnecessary. We have no great opinion of the mathematical abilities of M. AMPÈRE.

A general and complete Integration of two important Equations that occur in the Motion of Fluids. By MARK ANTONY PARSEVAL.—In the second part of his *Mécaniq. Analytique*, (p. 501.) M. *La Grange* gave an equation for the propagation of sound; and it is the object of the present memoir to solve that equation, under the reduced form which it assumes when the fluid is not supposed to be agitated by an accelerating force: in which case the equation is this:

$$\left(gh - \frac{d\varphi^2}{dx}\right)\frac{d^2\varphi}{dx^2} - 2.\frac{d\varphi}{dx}\cdot\frac{d^2\varphi}{dx.dt} - \frac{d^2\varphi}{dt^2} = 0 \quad (1)$$

If we suppose the oscillations to be very small, then the equation becomes of this form:

$$a^2.\frac{d^2\varphi}{dx^2} = \frac{d^2\varphi}{dt^2}$$

on which equation, it is well known, the solution of the problem of vibrating chords depends. This latter equation was first solved by *D'Alembert*, and afterward by *Euler*; and the problem occasioned a long controversy between those mathematicians.

M. PARSEVAL transforms the equation (1) by a method analogous to that which *Euler* employed in his *last* solution (for he gave more than *one*) of the problem of vibrating chords. The method consists in supposing φ to be a function of μ and ν, and then μ and ν to be functions of two other variable quantities p and q: the peculiar form of the function for μ and ν is stated by the author.

Having made the necessary substitutions, &c. M. PARSEVAL transforms his equation (1) into one of this form:

$$\frac{d^2\varphi}{d\mu\, d\nu} + \frac{1}{4k}\left\{\frac{d\varphi}{d\mu} + \frac{d\varphi}{d\nu}\right\} = 0$$

of

of which, by the combination of his own method with that of *La Place*, (*Mem. Acad.* 1779) he gives the integral.

The second part of the memoir relates to the integration of a differential equation given at p. 489 of the *Mécanique Analytique*, (M. PARSEVAL has inserted a wrong reference,) which expresses the conditions of the motion of a fluid contained in a canal of small depth, and nearly horizontal. M. *La Grange* solved the equation only under a certain restriction, viz. that the fluid in its motion is only elevated to a very small height above the level: but M. PARSEVAL integrates the equation generally, or with this condition alone, that the horizontal canal is composed of fluid laminæ always moving according to the same law.

A Method of Summing, by Definite Integrals, the Series given by the Theorem of M. La Grange, by means of which he finds a Value that satisfies an algebraic or transcendental Equation. By the Same.—If α be the least root of the equation,

$$u - x + fx = o:$$

$$\text{then } \alpha^r = u^r + (u^r)^1 \times fu + \left(\frac{(u^r)^1 \times f^2 u}{2}\right)^1 + \&c.$$

r being any number positive or negative. This theorem is due to M. *La Grange*, and we have expressed it in the language employed by that mathematician in his *Fonctions Analytiques*.

If $r = 1$, then $(u^r)^1 = (u)^1 = 1$ since u' in English notation $= \frac{u \cdot}{u \cdot}$; and in this case the series assumes a more simple form. It is the intention of the present author to sum the series under such simple form; which he effects in about 20 pages, and then applies his result to examples.

Memoir on Series, and on the complete Integration of an Equation of partial linear Differences of the second Order, with constant Coefficients. By the Same.—*De Moivre* has given (and, if our recollection be right, he was the original author,) an expression for the sum of a series $a + bx + cx^2 +$ &c. of which the nth differences of the coefficients are equal.

Euler has extended the expression; and he has shewn that if S be the sum of $a + bx + cx^2 +$ &c. and if each term be multiplied respectively by the terms $A, B, C, D,$ &c. quantities such that their ultimate m^{th} differences ($\Delta^m A$) are equal o, then the sum of

$$Aa + Bb.x + \&c.$$

$$= AS + \Delta Ax. \frac{dS}{dx} + \Delta^2 A. x^2 . \frac{d^2 S}{dx^2} + \&c.$$

Mr. PARSEVAL has invented an analogous method for summing such a series as

$$Aa + Bb + Cc + \text{ &c.}$$

formed by the multiplication of two series

$$A + Bf + Cf^2 + \text{ &c.}$$

$$a + b\,\frac{1}{f} + c.\,\frac{1}{f^2} + \text{ &c.}$$

term with term; and this method he employs, towards the conclusion of his memoir, in integrating a differential partial equation of the second order.—The general method of summing the compounded series is very simple and ingenious: but, applied to easy cases that can be solved otherwise and directly, it is tedious and complicated.

In a short *Appendix* to this volume are inserted two Mathematical Memoirs, by C. F. DE NIEUPORT. The first contains the solution of a problem proposed by *D'Alembert* in the 8th volume of his *Opuscules*, p. 40. relative to the conditions of the equilibrium of a flexible string fastened to its two ends, and passing through a groove cut in a body which is supported by the string. M. NIEUPORT resolves the problem, on the principle that the centre of gravity is always at the lowest or the highest point in the case of equilibrium.

The second memoir is *on the general Equation of regular Polygons, and on the Division of any Arc whatever into equal Parts.* If the chord of A be expressed by any symbol, as p, then the chord of nA can be expressed in terms of p; and from such expression, putting nA equal to the circumference, we should obtain an expression involving p and n. Hence n being given, we should have an equation involving p and the powers of p; and p would be the side of a regular polygon of n sides inscribed in a circle. This method is sufficiently plain when an expression for chord nA is obtained; and that expression is perhaps most easily obtained by the aid of the exponential expression for the sine and cosine of an arc: but it may be obtained otherwise, by Waring's method in his *Proprietates Curvarum*, or that of *La Grange* in his *Fonctions Analytiques*, or that of *Arbogast* in his *Calcul des Dérivations.*

The method employed by the author of the present memoir is in fact that which uses imaginary expressions.

If u be the chord and z the arc, then since $u = 2\sin\frac{z}{2}$

$$\frac{dz}{2} = \frac{du}{2\sqrt{1 - \frac{u^2}{4}}}$$

Consequently,

Consequently, $\frac{dz}{2}\sqrt{-1} = \frac{du}{2} \times \frac{1}{\sqrt{\frac{u^2}{4}-1}}$

and integrating

$$hil\frac{z}{2}\sqrt{-1} = -hl\left\{\frac{u}{2}\sqrt{-1}+\sqrt{\frac{u}{4}-1}\right\}+C$$

and by a simple process, we shall obtain an expression of this kind;

$$\left(v\sqrt{-1}+\sqrt{(1-v^2)}\right)^n+1=o$$

putting nz = circumference $= \frac{hl.-1}{\sqrt{-1}}$

Equating the possible and the impossible parts, expressions for the chords of $\frac{1}{3}$, $\frac{1}{4}$, &c. of the circumference will result.

We discern little in this memoir that intitles it in our opinion to the honor of insertion. If *Euler* (*Analysis Infinitorum*) and *La Croix* (*Introduction, Calcul diff.*) have not given the same method, they have suggested those which are very nearly related and similar to it; and the same results may be obtained without the aid of those symbols, on the legitimate use of which all mathematicians are not agreed.

so far
R.W.

Medicine, Chemistry, Natural History, &c.

It appears by the dates prefixed to these memoirs, that a considerable period has elapsed since they were presented to the Institute; and in most cases, either the whole of the papers or an abstract from them has already been given in some of the literary journals: so that, however valuable in themselves, their publication will afford little new information. On this account, we shall be more than usually brief in our notice of them.

Memoir on the Sap of Plants, and particularly on that of the Vine and the Hornbeam, with an Analysis of this Fluid. *By* M. Deyeux.—The most important fact ascertained in this paper is that the sap of the vine and hornbeam contains the acetate of lime, united to a quantity of vegeto-animal matter, which appears to be similar to the gluten of wheat. The essay is well written, and must have been valuable when it was originally presented to the society, in the year 1796: but it is now, in a great measure, superseded by the experiments of M. *Vauquelin.*

Memoir on three different Species of Carbonated Hydrogenous Gas, produced by different Processes, from Ether and Alcohol. *By* M. M. Bondt, Deiman, Paats van Troostwyk, and Lauwerenburg,

BURG, of Amsterdam.—This very valuable paper contains an account of the discovery of the olifient gas. An ample abstract of it was afforded to the chemists of France, soon after it was presented to the Institute, in the 45th vol. of the *Journal de Physique*, and has been laid before the English reader in some of our temporary publications.

Sketch of some Experiments respecting the Division which Cylinders of Camphor experience at the Surface of Water, and Reflections on the Motions which accompany this Division. By J. B. VENTURI, *Professor of Natural Philosophy at Modena*, &c.—An account of these experiments has already appeared in the 21st vol. of the *Annales de Chimie.*

Memoir on the Blood of Persons affected with Jaundice, considered with respect to its Chemical Relations. By M. DEYEUX.—A principal object of this paper is to ascertain whether the yellow tinge which the blood exhibits in Jaundice be, according to the common opinion, owing to the actual presence of bile in it. Having obtained a quantity of this blood, M. DEYEUX permitted the crassamentum and serum to separate; when, although the latter exhibited the deep yellow color, it had neither the odor nor the taste of bile; nor was alcohol, by being digested on it, impregnated with any degree of bitterness. It was remarkable that the crassamentum was not reddened in the usual manner by exposure to the atmosphere, nor did the serum become solid by the application of heat to it. We think that the author is justified in his conclusion that, in this case, there was no proper bile in the blood. The facts stated in this paper are curious, and deserve the attentive consideration of the physiologist.

Observations on the Concrete Citric Acid. By M. DIZÉ.—These remarks have already appeared in the *Annales de Chimie*, and in an English dress.

Memoir on the Filaments or Hairs which cover the Plant that produces the Cicer Arietinum; and a Chemical Examination of the Liquor which exudes from these Hairs: By M. DEYEUX.—The hairs with which this plant is so abundantly beset are observed, at particular periods, to be tipped with a minute drop of fluid; of which the author contrived to collect a sufficient quantity to examine its nature, when he found it to consist of pure oxalic acid.

Meteorological Observations made at Cayenne, from the 1st *December* 1778, *to the* 30th *November* 1789. *By* M. MENTELLE, *Geographical Engineer*, &c.—The most remarkable circumstance in these observations is the great quantity of rain that falls

falls at Cayenne, which on the average is nearly 98 inches annually; in the year 1791 it was 116 inches. In the interior part of Guiana, the rain is said to fall in still larger quantity.

History of a Woman who had one of the Ovaries tranformed into Hydatids, and in whose Womb was found a very hard and very compact Bony Substance. By Dr. ODIER *of Geneva.*—An unmarried female, 70 years of age, after having enjoyed a good state of health, was hurt by a fall, and had afterward a number of complaints, which were referred to the stomach: but from some of the symptoms it was suspected that the pancreas was scirrhous. After death this was discovered to be the case; and on continuing the examination, one of the ovaries was found converted into a mass of Hydatids, and the uterus, although of its natural size, was completely filled by a mass of bone.

Collection of different Observations on Chemistry. By M. PROUST.—Of this very interesting paper we have already (vol. 48. p. 458.) had an opportunity of giving an ample account, from the historical part of the last volume of the Memoirs of the Institute. We are happy to see it now published in its entire state.

Anatomical Observations on a Patient, on whom the Operation for Popliteal Aneurism had been performed, according to the Method of Hunter. By M. DESCHAMP.—The subject completely recovered from the operation, but, after the space of eight years, was carried off by a disease of the chest, when an opportunity occurred of examining the state of the limb. About $2\frac{1}{2}$ inches of the arterial trunk was found to be obliterated.

Experiments on the Influence of Light on Vegetables. By A. P. DECANDOLLE.—We have here an account of the comparative effects produced on plants, by being kept in a dark chamber, and in one lighted by lamps, to a certain degree of intensity. It was found that plants, which had been blanched in the dark chamber, were rendered green when removed into the other: but the light of the lamps did not appear adequate to detach oxygenous gas from them. M. DECANDOLLE observed the effects of different degrees of light on what has been called the sleep of plants: but the results of his experiments do not seem sufficiently satisfactory to enable us to draw any important conclusion from them.

Memoir on the Pores of the Bark. By the Same.—When the epidermis is removed from a leaf, a net work is discovered, from the fibres of which arise a number of small pores. The use of these bodies has not been accurately ascertained: but

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from observing on what kinds of plants and on what particular parts of them they existed in the greatest number, the author concludes that their principal office is to carry on the insensible transpiration.

Memoir on the Vegetation of Misletoe. By the Same.—It was found that, by inserting the cut end of a branch which contained misletoe into a red infusion, the coloring matter passed into the vessels of the plant; and that the infusion was also capable of being transmitted from the misletoe into the branch.

from 457.
Bos.

Outline of a Plan for establishing Experimental Farms, and for fixing the Principles of Agricultural Improvements. By Sir John Sinclair, Bart. M. P. and founder of the British Board of Agriculture.—We learn that this paper was presented to the Institute by M. *Otto*, in the year 8, (1799) but it is for the most part the same with Essay X. in an 8vo. volume, on miscellaneous subjects, which Sir John S. published in London in 1802, and of which we gave some account in M. R. vol. xl. N. S. p. 289. The English essay is intitled "Proposals for establishing by subscription a new Institution to be called the Plough: or Joint Stock Farming and Experimental Society," &c. Though the author seemed seriously to discuss the objections which would probably be urged against his scheme, we did not suppose that he was so sanguine as to cherish the idea of ever seeing it carried into effect. By offering it also to the French, however, it may be concluded that he did not consider the plan as altogether theoretical. He has here stated the outlines, but has deemed it prudent not to anticipate objections. In the *Report* subjoined, it is admitted by our enemies that their resources for the execution of projects of this nature are very different from those which we enjoy in England; and that though the scheme may appear to involve nothing extraordinary in the contemplation of the author's own countrymen, it must without doubt strike the French as *gigantic*.

Three plates accompany this communication; the first represents the divisions of an experimental farm, with the crops in each field for one year; the second, the ground plan and elevation of the circular cottages proposed to be erected for the labouring peasants; and the third, a plan and view of a village.

Observations on the Births, Marriages, and Deaths which occurred at Montpellier in the course of twenty-one Years, from 1772 *to* 1792 *inclusive, and the Calculations which result from them respecting the Probabilities of Life. By* M. J. A. Mourgue.—The facts here stated are that during the above mentioned period the number of births at Montpellier was 25,064, viz. 12,919 males,

males, and 12,145 females:—that the excess of males above females was 774:—that the anual average of births was 1193, or 615 males, and 578 females;—that though in the whole of these twenty-one years the births of males exceeded those of the females, yet in 1776, 1784, and 1792, or about every eighth year, the number of female births surpassed that of the males;—and that of the 25,064 births, 2735 were illegitimate, amounting to about $\frac{1}{9}$ of the whole *.

For the purpose of ascertaining the influence of the seasons on the production of the human species, M. MOURGUE placed in separate columns the births which happened between the autumnal and the vernal equinox, and those between the vernal and the autumnal. The result was that he found the births in the cold half year to exceed by one seventh those of the six summer months, or to be as 13,490 to 11,574; the former surpassing the latter by 1916. The quarterly account stands thus: for January, February and March, the whole number was 6594; for April, May and June, 5388; for July, Aug. and Sept. 6186; and for Oct. Nov. and Dec. 6896: whence it follows that the three autumnal months give more births by one fourth than the three spring months. The author remarks, however, that, if we carry our view backwards for nine months from the birth, we shall find that these calculations will demonstrate the month of May to be most propitious to love.

Having compared the first five years of the above named 21 with the last five, or the period from 1772 to 1776 inclusively with that from 1788 to 1792, the writer discovered a considerable increase of population, notwithstanding that the latter period included the first years of the revolution. According to an exact enumeration made in 1793, the city of Montpellier contained 32,897 inhabitants.

Under the head of Marriages, we are informed that, in the course of these twenty-one years, 5926 took place, or about 282 yearly. By comparing the annual number of marriages with that of the whole population, it appears that only one Marriage occurs in 117 persons. If, moreover, we oppose the mean number of births (1193) to that of marriages (282,) it will be seen that only a little more than a quarter† of those who are born reach the married state.

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* The author adds that, from observations made in other places, he is inclined to believe that this proportion of illegitimate to legitimate births will apply to all the great towns in France.

† This *quarter* should be *about half*, because 282 marriages must make 564 persons.

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The section on necrology gives a distinct account of the mortality of the city of Montpellier during the above stated period, and of the deaths in the large hospital of St. Eloi. Of the inhabitants of Montpellier, 23,366 (11,703 males, 11,663 females) died in the course of twenty-one years; and if this number be compared with that of the births (25,064) it will be seen that the population of this city has increased 1698 in twenty-one years. Certain years are specified as having been marked by a singular mortality, occasioned by the prevalence of the small pox; the ravages of which, the author laments, are very partially resisted in France by the practice of Inoculation.

Considering deaths, as he had before viewed the births, in relation to the seasons of the year, M. MOURGUE found that, from the autumnal to the vernal equinox, or from Oct. 1st to March 31st, the burials were 11,780 (5852 males, 5928 females;) and that from the vernal to the autumnal, or from April 1st to Sep. 30th, there were 11,586 (5851 males, 5735 females). Scarcely any difference here appears in the number of deaths among the males in one half year and in the other: but in that of the females a considerable variation subsisted, since 193 more died in the interval between the autumnal and the vernal equinox.

By a comparison of the mortality of the several months of the year with each other, M. MOURGUE found that the month of August presented the greatest number of burials, and the month of May the least, nearly in the proportion of $3\frac{1}{4}$ to 2; that the month of August is most fatal to men, and the month of September to women.

Particular notice is here taken, similar to remarks that have been made in other places, of the great proportion of children who die under 5 years old, and especially in the first year. Of the 23,366 deaths above stated, 11,497 were children who had not attained their fifth year, constituting nearly one half of the total mortality; and of this moiety, one half died in the first year. It was discovered also by the registers, that this state of childhood was more fatal to boys than girls. M. MOURGUE attributes the great mortality of children to a want of care in the mothers, who are employed in manufactures, &c. especially in rearing silk-worms; and he quotes a proverb which says, 'the season of raising silk-worms is that in which most people are sent to paradise.'

It is stated also that the period from 10 to 20 gives the least mortality; that from 40 to 50, the number of deaths is double that between 10 and 20; that the proportional number of persons who exceed 70 years of age at Montpellier is rarely surpassed

passed in any other country, amounting to an eighth of the deaths; that from 70 to 80, more women die than men; and that from 80 to 90, double, and from 90 to 100, treble the number of women compared with men:—taking the whole population, 1 in 29½ dies annually.

We must pass over the tables and calculations relative to the hospital of St. Eloi.

In attempting to account for the circumstance of more persons dying at some seasons of the year than at others, the author has recourse to the discoveries of *Ingenhousz*, Priestley, and *Sennebier*; and he considers the oxygen gas elaborated by plants, and diffused through the atmosphere during the spring and summer months, as the cause of their superior salubrity.

This paper concludes with observations on the probabilities of life among the inhabitants of Montpellier; and with tables by which, according to the plans of Dr. Price and others, the chances of living at any given age may be calculated.

Memoir on the different Boats and Barks employed in the Herring Fishery by Europeans. By M. S. B. J. Noel.—It is the design of this memoir to exhibit and compare with each other the different methods employed by different nations, in catching Herrings: but we have not space for extending so wide a net.

Observations on the Arachis Hypogæa, or Earth-nut. By M. Poiteau.—This naturalist was appointed by the French Government in the year 4, (1795) to proceed on a botanical expedition to St. Domingo, where he encountered difficulties and disease, and experienced the kindness of Mr. Stevens, the American Consul-General, whose name he mentions with gratitude. Among the plants which he particularly noticed in this island, was the *Arachis*, or the *Earth Pistacia*, an economical plant of the leguminous tribe. He opposes the common opinion of botanists, that the *Arachis* produces male flowers, together with those which are female and hermaphrodite; and he asserts that it yields fruit equal to the number of its flowers. A plate is annexed, exhibiting the growth and fructification of this useful vegetable.

Memoir on two Kinds of Litchi cultivated in the Moluccas. By J. J. Labillardiere.—Of the trees which are the subject of this memoir, and which were introduced into the Molucca islands on account of the pleasantness of their fruit, the first is the *ramb-outan* of the Malays, and the *nephelium lappaceum* of Linné; and the second is named by the Malays, *ramb-outan-aké*, but is unknown to European botanists. M. Labillardiere recommends to his government the transplantation of

this second kind into the French colonies, as a tree from which singular advantages may be derived. Two engravings are subjoined.

Observations on Terrestrial Refraction. By M. DANGOS, Associate of the Institute.—The phænomenon here described was observed at Malta, March 20, 1784, about one o'clock. An island seemed to rise out of the sea in the canal of Malta; a peculiar appearance, which M. DANGOS observed more than once, and which was caused by the reflection of the snowy top of Mount Etna: but this image, it is contended, could not have been effected by one simple reflection on the surface of the sea. It is remarked that a thick fog preceded this phænomenon.

Memoir on the Pepper conveyed in 1788 *from the Isle of France to Cayenne, by* M. MARTIN, *by order of the Minister La Luzerne, and on the Advantages of its Culture in that Colony. By* J. B. LEBLOND.—Of all the spices, pepper is in the most general use, and its cultivation is of the most importance. On this subject, the author of the present memoir quotes the observations of M. *Velloso*, a Portuguese writer, and of M. *Huffenet*, an experienced agriculturist in French Guiana.

An Attempt to form a new Natural Classification of Reptiles. By ALEX. BRONGNIART, Professor of Natural History, &c.—The substance of this ingenious essay is contained in two sections, the first of which relates to the rules that should be followed in this classification, and the formation of orders; and the second, to the formation and disposition of the genera. After having adverted to the difficulties which attend the undertaking, and to the objections with which the former methods of arrangement are embarrassed, M. BRONGNIART proceeds to develope his new classification; which contains four orders of reptiles, nicely characterized by their organization and external parts. Order I. consists of the *Chéloniens*, or reptiles analogous to the tortoise, whose distinctive external characters are, that they have no set-in-teeth, and that the body is covered with a sheil. Order II. of the *Sauriens*, or reptiles resembling the lizard; the external characters of which are, that they have claws, teeth set-in, and the body covered with scales. Order III. of the *Ophidiens*, or reptiles resembling the serpent; the external characters of which are, that they have no claws nor feet, and have long cylindric bodies. Order IV. of the *Batraciens*, or reptiles analogous to the frog, having feet and a naked skin.—The several genera which occur under each of these divisions are specified in the second section: but it will not be

expected of us to enter into this detail. The curious naturalist will, in course, peruse the whole of the essay.

We have now taken a brief view of the contents of this large volume; which, it will be seen, are of a miscellaneous nature, and afford various degrees of merit. Our attention is next called to a continuation of our report of the regular volumes of this learned body, according to the last *livraison* which has reached us.

from p. 460.
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See pp. 457. 460.

ART. II. *Mémoires de l'Institut*, &c.; *i. e.* Memoirs of the National Institute. Vol. VI. *Mathematical and Physical Sciences.*

[*Article concluded from our last Appendix.*]

MEDICINE, CHEMISTRY, NATURAL HISTORY, *&c.*

MEMOIR on the Bones of the Female Pelvis. By M. TENON.—In this paper, which appears to us rather tedious and uninteresting, the author discusses at considerable length the question respecting the opening of the *symphisis pubis* during delivery; after which he gives us the result of his examination into the structure of the part, and the nature of the connection which exists between the two bones. Respecting the first object of inquiry, he adduces many powerful authorities in support of each of the opinions: but we do not perceive that any new light is thrown on the question, or that the controversy is brought more nearly to a conclusion. M. TENON seems to have examined with much minuteness the manner in which the bones are connected together; and the result of his inquiry is, that they are sometimes united by a common cartilage, while in other cases each of the bones is furnished with its separate cartilage, which are joined together by a common ligament.

Memoir on the Determination of three Natural Epochas for the Production of Volcanoes, and of the use which may be made of these Epochas in the study of Volcanoes. By M. DESMAREST.—To the effects produced by volcanic eruptions, geologists have always had recourse, in the speculations and hypotheses which form so large a portion of their labours. As M. DESMAREST is known to have devoted himself particularly to this object, we are happy to meet with any thing from his pen, which will tend to generalize the scattered observations that occur in the writings of so many travellers and naturalists. He thinks that volcanoes may be arranged under three divisions, correspond-

ing to the length of time that has elapsed since their formation; and to each of these species he assigns determinate characters. First, those of the most recent formation possess open craters, and are surrounded with scoria, and different bodies which exhibit the immediate effects of fusion. In the second kind, the craters and scoria are no longer to be found, but the currents of lava may be traced, covering the horizontal strata of the earth, and intersected by streams and vallies. In the last and most antient species of volcanoes, the lava is discovered below the horizontal strata, and not unfrequently even beneath the waters of the ocean. How far this hypothesis will be found to accord with the phænomena of nature must be determined by those who have more opportunities than we possess, of *diving into the depths* of geological science: but it wears a plausible appearance, and, if established, would obviously lead to some important conclusions, and tend to correct many erroneous speculations.—We are concerned to observe an author of acknowleged merit, like M. DESMAREST, speak in an arrogant and supercilious manner of 'certain Scotch and Genevese philosophers,' who happen to differ from him respecting the formation of basalt.

Memoir on the Comparative Nature of the Gaseous Oxid of Azote, or the Nitrous Oxid of Mr. Davy, and of Nitrous Gas. By MM. FOURCROY, VAUQUELIN, and THENARD.—After some observations on the history of the nitrous oxid, in which is justly ascribed to Dr. Priestley the discovery of most of its properties, except its action on the animal œconomy, the authors give an account of the experiments which they instituted for the purpose of analyzing the two gases. They performed the decomposition by transmitting them over iron filings, in hot earthen tubes. We have then a relation of the effects produced on M. VAUQUELIN, by the respiration of the nitrous oxid; which seems to have partaken more of the nature of asphyxia, than of that increased action which was experienced by Mr. Davy and his friends. On the whole, we do not think that this paper is worthy of the talents of the three chemists whose names appear in the title.

New Experiments on Cow's Milk, by MM. FOURCROY and VAUQUELIN.—We are here presented with some important additions to the knowlege which we previously possessed, respecting the composition of this fluid. It has been already announced that the acid which is developed during the coagulation of milk, and which was supposed by *Scheele* to be endued with specific properties, is merely the acetic acid, united to a portion of animal matter; and in the paper before us, the authors

give in detail the experiments on which the opinion is founded. They also state that milk, when fresh drawn, contains a small quantity of acetic acid: that the phosphate of magnesia, as well as that of lime, has been detected in this fluid; and that it likewise contains a small quantity of iron, probably also in the state of a phosphate. The animal matter which is united to the acetic acid, they suppose to be similar to the gluten in wheat.

Memoir on Guano, or the Natural Manure of the Islands of the South Sea, near the Coast of Peru. By the Same.—M. *Humboldt*, during his travels in South America, observed a singular substance on some of the small islands near the coast of Peru, which is employed for the purpose of manure in the neighbouring parts of the continent, and seems to possess the requisite properties in a very high degree. It forms a stratum of considerable thickness, and is dug up in the way in which we obtain peat in this country. From a chemical analysis, it was found to consist principally of uric acid, partly saturated with lime and ammoniac; and it contains oxalic and phosphoric acids in the same state of combination, as also a quantity of a fatty substance. The origin of the guano is doubtful; it agrees in many particulars with the excrement of birds: but the large masses in which it is obtained are almost incompatible with the idea that it can be derived from a source which appears so inadequate.

Analysis of Tabasheer. By the Same.—This is a peculiar substance, found in the joints of the bamboo. It had been previously ascertained that silex was a principal ingredient in it; and the present analysis shews that, in addition to silex, it contains pot-ash and lime.

Memoir on Jalap. By M. Desfontaines.—This valuable article of the *Materia Medica* was long employed as a purgative, before the nature of the plant was known from which it was procured. It was at length discovered in Mexico, and appears to belong to the genus *convolvulus*. We have in this paper an accurate botanical description of the plant, and an account of its natural history, accompanied by two engravings.

Result of the different Methods employed to give to Plates and Bars of Steel the greatest degree of Magnetism. By M. Coulomb.—Referring to the opinions which he has formerly published on this subject, the author remarks that there is a point of saturation, beyond which iron cannot be rendered more magnetical, and that it is of great importance to ascertain with accuracy when the metal has arrived at this condition. The method which he recommends is to suspend the magnet ho-

rizontally by means of a silken thread, and to observe the number of oscillations that are performed in a given time; the quickness of the oscillatory motion increasing with the intensity of the power. We have afterward some remarks on the best method of magnetizing bars;—the one recommended by M. COULOMB is nearly similar to that which was formerly proposed by Knight.

Memoir on several Species of Unknown Fossils. By M. DESMAREST.—In this paper, which is the first of a proposed series, we have a minute account of a fossil considerably resembling the oyster. The memoir is accompanied with illustrative engravings.

Chemical Observations on the Art of Scouring or Cleansing Stuffs. By J. A. CHAPTAL.—After having remarked that the art of scouring or cleansing stuffs or cloths of all kinds depends entirely on chemical principles, and requires a very extensive knowlege of the science, in order to explain all the operations that are employed in it, M. CHAPTAL describes in detail the nature of the various kinds of substances by which cloth is injured, and the appropriate means by which they may be removed.—Although we do not find that the paper possesses any thing particularly new, it contains much useful information, clearly stated, and well arranged.

Memoir on the Spongy Substance of the Uterus, submitted to some Experiments, by M. TENON.—In these experiments, portions of the spongy substance of the uterus were immersed in different sorts of fluids; as water, alcohol, urine, &c. As might have been predicted, in some the substance was rendered firmer, in consequence of the coagulation of one or more of its constituent parts; while in others it was softened, from the effects of a partial solution. We do not see that the experiments can lead to any important conclusion; and we think that M. TENON's application of them to the living body is quite inadmissible.

Memoir on the Chemical Nature of Smutted Wheat. By MM. FOURCROY and VAUQUELIN.—This substance had been previously submitted to experiment, and had been found to manifest acid properties, but the nature of the acid was not ascertained. From the researches of MM. FOURCROY and VAUQUELIN, it would seem to be the phosphoric acid, united to ammoniac, magnesia, and lime; the acid, however, existing in excess. It also contains a vegeto-animal matter, a fœtid oil, and a carbonaceous substance. All its natural constituents are quite changed; and it no longer affords gluten, starch, nor sugar.

Memoir

Memoir on the Discovery of a new Inflammable and Detonating Matter, formed by the Action of Nitric Acid on Indigo and Animal Matter. *By* the Same.—The nitric acid dissolves indigo with facility, and converts part of it into a substance of a deep yellow colour, and of intensely bitter taste; which, when gently heated, has the property of detonating with considerable violence. A substance, possessed of similar properties, had been formerly procured by other chemists, from different animal matter, and M. *Welther* had even observed its detonation.

Memoir on the Phænomena and Products which Animal Substances afford, when treated with Nitric Acid. *By* the Same.—The action of nitric acid on animal substances was first accurately noticed by M. *Berthollet*, and led to some important discoveries respecting the composition of these bodies. He, however, principally directed his attention to the gaseous products that arise from this action; while, in the present paper, the authors give a minute account of the change that is produced in the animal matter, and in the acid. These both acquire a deep yellow colour, which appears to be owing to the formation of a peculiar acid substance, considerably similar to that which is described in the preceding paper. The fluid is found to contain sulphate of lime, and oxalate of pot-ash, and likewise a quantity of the malic acid.

Two Memoirs on Crude Platina, on the Existence of several Metals in it, and on a new Species of Metal in this Mineral. *By* the Same.—These papers contain a number of accurate experiments performed on platina, which, when they were read to the Institute, must have appeared interesting and important. At the time, however, that the French chemists were engaged in these researches, Mr. Tennant and Dr. Wollaston were examining the properties of platina, and carried their discoveries to a considerably greater extent. The properties of the new metal, to which Mr. Tennant has given the name of iridium, are pretty clearly indicated by MM. Fourcroy and Vauquelin; and they notice some phænomena which must be attributed to the presence of osmium, the other of Mr. Tennant's new metals, but they do not appear to have had the least suspicion of its existence. They conjecture that palladium may be a compound of the new metal, i. e. iridium, and platina. They find that crude platina also contains titanium and chrome; the former existing in the state of an oxid, the latter in that of an acid. They also detected the sulphuret of copper.

Remarks on the Membranous Bag which the Peritonæum furnishes to the Uterus. *By* M. Tenon.—This paper may be con-

sidered, in some respects, as a sequel to a preceding memoir by the same author, which we noticed above. (P. 468.) After having observed that the back part of the bladder is in immediate contact with the neck of the uterus, he supposes that the urine may transude, and act on this part. We have already expressed our opinion of M. TENON's experiments, and we are obliged to pass an equally unfavorable judgment on this application of them.

Memoir on the different Kinds of the Mammiferous Genus, named Fourmillier or Myrmecophaga, or Ant-eaters. *By* B. G. E. LACÉPÈDE.—The name of this writer, so celebrated in zoology, will draw the attention of the naturalist to the present paper. He observes that all the animals belonging to this family are remarkable as well for their habits as their forms, and particularly for the small aperture of the mouth; for the length, roundness, and thinness of the tongue; and for the facility with which they can extend it beyond their mouth. It is here stated that this genus Fourmillier contains but three species known to naturalists, viz. *F. Tamanoir*, (*M. Jubata*,) *F. Tamandua i*, (*M. Tetradactyla*,) and *F. Didactyle*, (*M. Didactyla*). Specimens of each of these may be seen in the National Museum of Natural History.

Memoir on the Measurement of Heights by the aid of the Barometer. *By* L. RAMOND.—In order to ascertain the height of mountains with precision, by means of the barometer, many experiments must be made in different states of the air, and in different degrees of cold and heat. M. RAMOND seems fully aware of the numerous errors to which this mode of mensuration is subject, and has sedulously endeavoured to obviate them. He has chosen the seasons most favourable for the operation, has employed the best instruments, has corrected the temperature of the mercury by the thermometer, and has scrupulously compared his results with those that have been obtained by other philosophers. It is impossible for us to give the calculations and tables contained in this very elaborate and extensive paper; which sufficiently proves that, by due attention to all circumstances, measures may be taken by the help of the barometer, with a great degree of exactness.

We have not yet received the other parts of this VIth Vol. of the Society's Reports; and indeed such is the present state of the continent, that it is with difficulty and hazard that any foreign publications are now procured in this country.

ART.

ART. III. *Histoire de France, &c* ; *i. e.* The History of France, from the Time of the Gauls to the Fall of the Monarchy. By M. ANQUETIL. Vols. X. to XIV. inclusive. 12 mo. Paris, 1805. Imported by de Boffe. Price 1l. 5s.

THE character of M. ANQUETIL as a pleasing and judicious narrator has been long established: but if he had yet to acquire that reputation, the present work would ensure it to him. It is now brought to its close; and though unequal in its several parts, it continues on the whole to deserve the same favourable account which we have given of the former volumes. The first of those now before us concludes the account of the brave and noble minded Henry IV. and introduces the interesting reign of Louis XIII; than which few in the history of France, or that of any other country, more deserve to be studied, since it offers to our view that great master in state affairs, Cardinal *de Richelieu*. Before him it was only when the reins were placed in vigorous hands that France could be said to have a civil government; when this was not the case, the nobles mocked the royal authority with impunity, civil wars were perpetually occurring, and the protestants formed a sort of *imperium in imperio*: but the haughty and resolute Cardinal introduced the other extreme. This perhaps it was very difficult to avoid on any occasion, but absolutely impossible in the instance of a minister who enjoyed for a long time but uncertain credit with his master. While no one, who casts his eye over the annals of this period, can deny that he was sanguinary and unrelenting, it is but fair at the same time to consider the necessity of his situation, and that much of his conduct was laudable. What minister ever discerned more clearly the foreign interests of the state than *Richelieu*; or who ever pursued them with more ability and success? He acted on maxims of broad and enlightened policy. In the Valteline, he shewed no respect to the standards of the Pope; and if he weakened the power of the protestants and annihilated them as a body politic at home, he never was guilty of any infringement of their civil and religious rights, while he was the zealous and efficient ally of the protestant cause in Germany: he, followed by *Mazarin*, prepared the epoch which a monarch of only moderate abilities was able to render most splendid and imposing. It is as struggling with and triumphing over court intrigues, that this writer principally exhibits the cardinal; and not as connected with those plans of foreign policy, and of internal administration, which display the vast scope of his mind,—the extent of its resourses,—the perseverance, the daring, and the address by which it was characterized. If the reader can guard

against bias studiously attempted to be given, he can no where learn so fully what *Richelieu* was, as in the tedious pages of the protestant *Le Vasseur*, the bitter enemy of the Cardinal.

Scarcely ever has any mortal lived who at some moments has not been found off his guard; a remark which applies even to the unbending and vigilant minister of Louis the Just. The Cardinal's adversary saw his opportunity, and availed himself of it; and *Richelieu* felt the disgrace so sensibly, that his firmness had nearly given way. It has been said that he was even meditating a voluntary descent from that elevation on which he appeared to such advantage, and which it cost him so much to reach: but the Pêre Joseph, as is conjectured, roused him to a conduct worthy of his fame. By the advice of that capuchin, he shewed himself openly in the streets of Paris, flattered the people, rallied them on their fears, and spoke as a man prepared for the crisis, and confident of success. This affected security dispelled the apprehensions of the Parisians, the face of things immediately changed, the enrollments filled rapidly, and an army respectable in point of numbers soon turned out: but the error of the enemy did more for *Richelieu* than either his own address or his measures; since, had the Spaniard duly improved his advantages, the capital must have been brought to imminent peril, and the Cardinal have been disgraced. This surprize of *Richelieu* is a lesson to all ministers never to rest too confident of security, but to be always prepared for critical emergencies.

When Louis XIII. heard that the Cardinal was no more, he merely observed, "*Behold a great statesman dead.*"

'This short funeral oration,' says the present author, 'embraces all that can be said of him, as it respects his administration. He first adjusted a balance of power in Europe, in which the house of Austria had in anterior times possessed too great a preponderance. He reduced the French protestants to a situation in which they could no longer render themselves formidable. These were the two *chefs d' œuvre* of his administration: but they cost France a multitude of lives He humbled the great, whom he drew from their castles, in which they were surrounded with a power and influence which had been frequently employed to disturb the state, and transmuted them into mere courtiers. He is accused of having reduced the authority of the high noblesse more from personal interest than from a regard to the good of the people, and with having laid snares for those whom he purposed to ruin; an imputation by no means improbable. There is one kind of praise due to him with which no censure blends, viz. that of improving and advancing the marine, the discipline of the army, foreign commerce, and many other administrative branches. He protected letters, and neglected nothing that

that could give lustre to the nation: but it is difficult to believe that he really in his heart wished to render the people happy, when we consider how he loaded them with burdens, and when we call to our recollection those acts of authority which often excited the murmurs of the clergy, of the magistracy, and of other orders of the state. His ministry was indeed brilliant, but it was oppressive.

'His imperious conduct towards the rest of the world, and even towards his sovereigns, was the effect of that decisive, peremptory, and inflexible cast of character, which in him extended even to obstinacy. Persuaded of his own capacity and superior talents, he made pretensions to all sorts of reputation. He wrote a book of theological controversy, employed himself on dramatic poetry, and was a self-created judge of authors; the most celebrated of whom incurred his jealousy and disgrace, when they were not so complaisant as seasonably to yield to him. His confidence in his own powers satisfied him not only that he did all well, but that nothing was well which was not done by him. Consequently he appeared in characters the most foreign to his profession, such as in commanding armies in person, instituting criminal prosecutions, ordering the accused to be brought before him, and interrogating them himself. In truth, few persons possessed so completely as he did a turn for detail united with grand views, and a knowlege of the means proper to ensure their success. This is to be collected from his dispatches, from his instructions to ambassadors, and above all from his letters to the king. Their style is lofty, pure, and sententious; they display singular address in the mode of introducing what it was his aim to have favourably received, and in anticipating and obviating objections: so that whether he spoke or wrote he was sure to succeed in having his ideas adopted by his master.'

The Pêre Joseph so naturally presents himself by the side of the great Cardinal, that we are tempted to submit to our readers another specimen of M. ANQUETIL's pencil.—He rejects the stories which ascribe the death of the capuchin to the jealousy of the first minister; he thinks that their friendship never suffered any interruption; and he quotes the exclamation of *Richelieu* on hearing of his death: "*J'ai perdu mon bras droit :*" *

'The Pêre Joseph was an indefatigable man. In managing enterprizes, he had all the activity, versatility, and perseverance which were necessary to make them succeed. He had rendered himself familiar with difficulties and fatigues, in missions with regard to reforms in the houses belonging to his order: labours to which his early life had been devoted. In this occupation, he acquired the habit of paying no regard to the views, tastes, and inclinations of men, and of using compulsion when persuasion would not suffice. He penetrated into the interior of cabinets by boldly setting himself for-

* "I have lost my right arm."

wards,

wards, by taking a part in every thing, and by furnishing expedients for all sorts of affairs. His sober and rigid life, his strict compliance with the painful duties of his order, and his care never to share the luxuries and conveniences of the world, except in cases of pressing necessity, secured to him the esteem of the great. He treated them with no kind of ceremony if they refused to comply with his wishes, and spoke to them with the boldness of a man who braves events, and who has nothing to lose. Obdurate, absolute, and habituated to the strictest observance, he was severe in his treatment of others. He discovered no tenderness, except to the congregation of Nuns of Calvary which he had founded; and here the breath of scandal never imputed his sedulous attentions to any unlawful motive. The courtiers found it strange that he distributed favours without retaining any for himself, or his family: the pious, who knew that he sent missionaries to preach the Gospel, little suspected that he set armies in motion to deluge Europe with blood; they were aware that he composed rules for his cloistered brethren, but they little thought that he formed treaties of alliance with heretics. But those who know the world are not ignorant that some heads are capable of the most opposite pursuits. *Richelieu* had no doubt of the fact; and he represented the singular monk, even when dying, as taking a more lively interest in the success of his political operations, than in the exhortations which were addressed to him as a man on the point of dissolution.'

The severity of the Cardinal has been sometimes laid at the door of the austere capuchin: but it was not perceived that his eminence became more mild when death had deprived him of his able coadjutor. On the contrary, the Cardinal appeared less relenting, and the persecution of the family of *Epernon* followed closely on this event.

Of the domestic intrigues in which the Cardinal was concerned, and by which he was affected, few works give a better idea than that before us; while to supply the exposition of the deep and successful policy, which stamps the character of the statesman, does not seem to be so much in the line of M. ANQUETIL. In detailing the miserable intrigues of the Fronde, the author is very happy; the figure made by *Mazarin* is also described with considerable precision and ability; and the real claims of that skilful statesman are appreciated with much accuracy.

This pleasing and instructive narrator, as if fatigued by his arduous undertaking, falls very much short of his ordinary excellence in his relations of the last three reigns. The splendid era of Louis XIV. does not rouse him: he is tame, very summary in his accounts, and in several particulars incorrect, especially in matters which refer to Great Britain. Due allowance being made for these defects, we regard the work, which is now completed, as an extremely desirable and useful compendium;

dium; the most commodious that can be put into the hands of young people, and which will be found to answer the purpose of the generality of foreigners. It does not affect the value of the volumes in this respect, that they are very much taken from *Vfflley* and *Villaret*, and their continuators.

ART. IV. *OEuvres Philosophiques, Historiques, & Litteraires*, &c. The Philosophical, Historical, and Literary Works of D'ALEMBERT. 12 Vols. 8vo. Paris. Imported by De Boffe, London. Price 5l. 8s.

IN the ordinary sense of the term philosophy, our neighbours, in that instance more correct than ourselves, do not include physics. The present publication contains none of the mathematical and astronomical performances of the celebrated academician whose name it bears, the word *philosophical* referring only to his *metaphysical* and *moral* works. The French press, having now few original productions to employ it, is obliged to direct its activity to the antient stores of which it may with reason boast; and among these, it certainly could select none more acceptable to men of culture and taste, than the volumes which now lie before us. The merits of this well-known philosopher, in the abstruse sciences, have very frequently come under our notice: but the present collection embraces a different class of labours, to some parts of which only have we before had occasion to advert. These lay claim to the merit of great *finish*, and are eminently distinguished by clearness of conception and neatness of language, though the composition may have some redundancies, which probably would not have encumbered it if the writer had devoted himself wholly to letters; and the same cause may account for the want of fluency with which his style is chargeable.

Having, on a former occasion, noticed very much at large the able and elaborate eulogium pronounced on the philosopher by *Condorcet* *, we shall now confine ourselves to traits of him omitted in that account, and which are supplied by the various details that are collected together in the first of these volumes.

In the memoirs composed by himself, he informs us that on taking his second degree in arts, he commenced a course of law studies, and was admitted an advocate. His attention, however, during this period, was given to the mathematics. He had the assistance of an instructor, who, if he was not

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* See Rev. Vol. lxxvi. p. 238.

profound,

profound, had clear and distinct notions as far as his knowlege extended; and this person was the only master whom D'Alembert ever consulted. The taste of the pupil for mathematics grew more and more confirmed; and the time of the law-noviciate was wholly absorbed by this pursuit. Without adequate instruction, without books, and without a friend to advise and to solve difficulties, as has been remarked by his eulogist, he had recourse to the public libraries, and derived his information from the hurried reading of which they admitted. He thus gained some advances, and even made what he considered as discoveries, but which he afterward, not without a mixture of mortification and satisfaction, found in other books. His friends, however, being desirous of his advancement in the world, persuaded him to discontinue his mathematical studies, in order to adopt some other which would be more profitable. With this view, and as being less foreign from his natural bias, but not from any predilection for the profession, he began to study medicine. In order to follow, without distraction, his new pursuit, he proposed entirely to abandon the mathematics, and consigned to a friend his few books on that subject: but the books gradually and imperceptibly found their way back to the owner; and at the end of a year, he renounced medicine altogether, and gave himself up decidedly to his predominant taste. So completely was he devoted to his favourite science, that for years he wholly neglected the belles lettres, and did not resume them till some years after his admission into the Academy, and about the time at which he began to write in the Encyclopedie. The preface to that work is here described as 'the quintessence of the mathematical, philosophical, and literary acquisitions made by him in a course of twenty years of study.'

Frederick the Great was the first royal patron of the philosopher; and a trait, which is very honorable to that prince, is preserved in a letter from him to D'Alembert, respecting the destruction of the order of Jesuits. "Though encouraged," (says Frederick,) "by the examples of other princes, I shall not banish the Jesuits because they are unfortunate; I shall do them no harm, being very sure that I shall prevent them from injuring me; and I do not oppress them, because I know how to keep them within the line of their duty." This able and magnanimous ruler was above dreading any mischiefs from toleration.

The portrait which D'Alembert drew of his own character, at the request of a lady, shews a fair and candid mind, and has all the appearance of extreme correctness. Speaking of himself in the third person, he remarks:

'It

'It is said that his physiognomy has an ironical and malignant cast: it is true that the ludicrous forcibly strikes him, and as he perhaps has some facility in seizing it, it may be that the impression which it makes on his mind is expressed in his countenance.'—'His conversation is very unequal, sometimes serious, and sometimes gay, according to the state of his mind; he is often little on his guard, but is never tiresome nor pedantic. It is obvious at first sight that he has devoted the greater part of his life to profound studies: but he at times shews a gaiety which is even childish; and this contrast between schoolboy behaviour, and the reputation which he has attained in the sciences, causes him to please generally, without any effort on his part. He seldom disputes, and never with eagerness; not because he is not wedded, at least in some cases, to his own ideas, but because he feels too little desire of gaining an ascendancy over others, to take any pains for converting them to his opinion. Besides, with the exception of the exact sciences, he thinks that nothing is so clear and decisive, as not to leave room for difference of sentiment; and his favourite maxim is, "that almost in every thing, men may say what they chuse."

In appreciating his intellectual claims, he describes distinctness of conception and soundness of judgment as the characteristics of his mind:

'Living,' he continues, 'in retirement, and employed in study till he had passed the age of twenty-five, he entered the world not till late, and never pleased much in it; he could never bend to learn its usages and its language, and he perhaps indulges a sort of vanity which leads him to despise them: nevertheless, he is not unpolished, because he is never gross or rude; though he is sometimes uncivil through ignorance or inattention. The compliments which are paid to him embarrass him, because he has not at command the prescribed forms by which they are returned: his conversation has neither gallantry nor grace; and when he says obliging things, it is because they accord with his real sentiments, and are addressed to those whom he loves. The genuine basis of his character consists in an honesty and an openness which are sometimes blunt, but never rude.

'Impatient and choleric even to violence, that which opposes and thwarts him makes on him the most lively impression: but his wrath disappears as soon it is expressed: in truth, he is very gentle, and easily governed, provided that the design is kept out of his sight; for his love of independence extends to fanaticism, and goes so far as to make him refuse that which is agreeable to him, when it is in any way connected with constraint;—a disposition which made one of his friends say that *he was a slave to liberty*.

'Some persons impute malignity to him, because he amuses himself at the expence of silly pretenders who fatigue him; and if this be malignity, it is the sole species of it with which he is chargeable. It would drive him to despair to render any one miserable, even among those who have sought to injure him. He is not insensible to offences, but

but he only avenges himself by refusing his friendship and his confidence to those against whom he has cause of complaint.

'Without family or connections of any kind, left to himself from his tender years, habituated to a confined and obscure mode of life, born as it were for himself alone, with some talent and little passion, he found in study and in his natural gaiety sufficient resources; he raised himself to consideration in the world without the assistance of any one, and even without any great exertions on his own part.

'No man was ever less jealous of the talents and success of others, or more readily applauded them if they were unaccompanied by trick or presumption; where he discovers aught of this sort, he is severe, caustic, and perhaps unjust.'

The philosopher denies that his vanity was so excessive as it was represented: for a moment, he admits, it is very much alive to blame or praise: but he asserts that in the second instant his mind recovers its balance, and views eulogiums with indifference and satire with contempt.

Though he is unquestionably to be placed in the first rank of mathematicians, he here makes a claim to exquisite sensibility. 'His soul,' he tells us, 'loved to lay it itself open to every tender sentiment; at one and the same time all gaiety, and yet ever disposed to melancholy, he finally became wholly resigned to this latter feeling; which inclination to self affliction disposed him in favour of the gloomy and the pathetic.'

'With such a disposition, (he observes) we are not to be surprized if in his youth he was devoted to the most vivid, tender, and delicious of the passions, though distraction and solitude kept him for a while ignorant of it. The sentiment was asleep, if we may so express it, at the bottom of the soul, but when roused it became terrible; love was the source only of misery to him; and the mortifications which it occasioned gave him for a long time a disgust to men, and even to study itself. After having employed his earlier years in research and meditation, he discovered, like the wise man, the vanity of human knowlege, and seemed to adopt the sentiment expressed in the Aminta of Tasso, that all the time not spent in love was lost.'

We suppose that to many of our readers, to whom the name and character of the philosopher are familiar, this trait will excite surprize. Can it be that this is said, and truly said of himself by one of the first mathematicians of his age? Yes, the statement is completely verified by his private history. It appears that for a series of years this distinguished person was the lover, and during several of them, the *ill-treated* lover of a Mademoiselle *d'Espinasse*, a woman of talents; first the humble friend of the well known Madame *Du Deffant*, then discarded by her through jealousy, and, in consequence of that ill usage, placed at the head of a very interesting *cotsrie*, of which D'Alembert made

made one.—It does not appear at what period his passion for this lady became of the tender kind; that at first it met with a due return is to be collected: but the regards of the fair seem to have been very capricious, and to have been attracted by different persons.

Although he lived in the same house with the object of his passion, the innocence of the parties was never questioned. The lady is said to have possessed an ardent mind, and a romantic fancy. Though not handsome, she excelled in all the arts of pleasing, and she cherished hopes of engaging the affections of some of the persons of rank who frequented her circle. The celebrated *Guibert*, who united to a military character the talent of writing, was at one time the object of her partiality: but to him succeeded a young Spanish Marquis, of high birth. Whether it was owing to love or enthusiasm, it is certain that this noble youth became seriously attached to her; and the intelligence induced his family to hasten his return, in order to marry him in his own country. This roving disposition of the fair had no effect on the regard of *pauvre* D'Alembert: he was still her faithful swain, though we are told that he experienced not only neglect, but was exposed to unpleasant effects arising from the ill humour of the disappointed damsel. Of the fetters in which the philosopher was held, we may judge when we are informed that he was her messenger to the post-office, and the bearer of the letters of her lover, which he was required to deliver to her when she rose in the morning.

Some time after his return to Spain, the young grandee fell dangerously ill, and medical advice was every where sought. At the instigation of the enamoured fair, D'Alembert was obliged to induce a Parisian physician to certify that the air of France was necessary to the recovery of the noble patient; who accordingly set out for Paris, but died on the journey;—and Mademoiselle *D'Espinasse* did not long survive this shock. Unkindly as he had been treated by her, the *philosopher* was inconsolable for her loss, and bemoaned the solitude in which he found himself. It was vain to remind him of the change in his mistress. "Yes," replied he, "she was changed, but I was not; she lived no longer for me, but I always lived for her. Since she has ceased to be, I know not why I desire to exist. Who will now sooth my bitter moments? what now remains to me, when I return home? I find only her shadow. Home to me exhibits all the horrors of a tomb!"

Let the reader reflect on the hard offices which his mistress assigned to D'Alembert, and on the state of his mind when death had severed them; and let him recollect that this person was at the head of the philosophers of the age! He will then be

be tempted to exclaim, " Alas, how little does philosophy improve the condition of human life!"—While in this account the dignity and force of philosophy appear to disadvantage, it is impossible to exhibit in a stronger light the paramount authority of the sex in France. The various memoirs of this celebrated person, which are prefixed to this edition of part of his works, have great value, as they describe the manners of the latter years of the French monarchy, and give an insight into the maxims and temper of that philosophical sect in which D'ALEMBERT was a leader. In this view, they form very interesting documents for history.

The present collection contains the celebrated preliminary discourse to the *Encyclopedie*; the Essay on Men of Letters; The Memoirs of Queen Christina; a Translation of select parts of Tacitus; Elements of Philosophy, and Dissertations on various subjects,—eloquence, poetry, the latinity of modern dialects, &c.; Apology for Study; Elements of Music; The Destruction of the Jesuits; and a great number of Eulogies.

Whatever grounds might exist for suspicion, no positive proofs of the infidelity of D'ALEMBERT had been given till the appearance of his letters, which were published after his death. It has been observed that his works furnish no direct evidence of this nature; and in some of them he speaks with much feeling of the beauties of certain parts of scripture, while he renders great justice to the celebrated preachers of the court of Louis XIV. *La Harpe* admits that he has not found a line in them expressive of hostility to religion; but that in some parts of his eulogies he mentions it with respect, and even with an appearance of being impressed by it.—When *La Harpe*'s conversion had abated much of his enthusiasm in favour of this philosopher, he thus speaks of his grand literary atchievement:

" It was perhaps the union of a genius for science with the talent of writing, which rendered the preliminary discourse to the Encyclopedie so distinguishing, and which called forth the very unusal praise that was bestowed on that fine composition. It may be regarded as the vestibule of science, and it is regular and noble; it is constructed with a firm and steady hand, all its proportions are just, and all its ornaments are select. This discourse alone would suffice to secure to its author the first reputation as a man of letters. It indicates a sound and comprehensive mind, just taste, and a pure style.

" The Elements of Philosophy," continues the same author, " are inferior to the Discourse, on account of the disproportion of the objects treated: but they bespeak a judicious mind and an elegant pen. Similar praise belongs to the greater part of the eulogies. His Memoirs of Christina, and his Essay on Men of Letters, are eminently ingenious. His translations of Tacitus, if they do not preserve the

force of the original, retain its beauty; and this essay will always be of great utility to those who employ themselves on translation. All these pieces are valuable additions to literature."

A pillar of the new Gallican church, M. *Coëstlosquet*, Bishop of Limoges, bears the following testimony to the philosopher: "I did not know his person, but I have always heard that his manners were simple, and his conduct without reproach. With regard to his works, I read them frequently, and I find in them much of talent, a great portion of illumination, and sound morality. If he did not think so well as he wrote, it was his misfortune: no person has a right to interrogate his conscience."—In this honorable judgment of the French prelate, every liberal mind will join. Those who know D'ALEMBERT only from his posthumous letters will naturally entertain a strong prejudice against his works: but they may be assured that between his productions during his life, and those which were made public since his death, the greatest difference prevails; and that, while they are justly shocked by the latter, they will find that many of the former possess high and distinguished merit.

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ART. V. *De l'Influence de la Nuit*, &c.; *i. e.* On the Influence of Night over Diseased Persons. A Collection of Memoirs which have obtained Prizes from the Medical Society at Brussels, in answer to the following Questions proposed by the Society; *does the Night possess any Influence over Persons who are ill? Are there Diseases in which this Influence is more or less apparent? What is the Physical Cause of this Influence?* Published by order of the Society. 8vo. pp. 400. Brussels. 1806. Imported by De Boffe. Price 8s.

IN a preliminary discourse, delivered by M. *Fournier*, secretary to the society, we are informed that the prize originally proposed on this occasion was a gold medal, of the value of 200 francs, embellished with the portraits of *Lomius*, *Palfinus*, and *Vesalius*: 'but the society thought that it would be more flattering to the conqueror, to substitute for these the effigies of the great Napoleon, the model of heroes, the terror of his enemies, the restorer of empires, and the protector of the sciences and the arts.' The number of candidates was fourteen; and though the judges were unanimous in the decision of the prize, they perceived so much merit in five of the rejected papers, that they resolved to reward these by decreeing to them two secondary and three accessory prizes. The six memoirs are all printed in the volume before us, and we have perused them not without interest; for although we do not think that any one

of the writers has given a complete answer to the question, or has thrown much new light on the subject, yet they tend to exhibit the state of medical opinion in the empire of France, and afford a certain criterion of the relative progress of science in that country and in our own island. We deem it not unfair to regard the memoirs in this point of view, both from the very flattering terms in which the secretary speaks of their merits, and from the respectable list of names which is prefixed to the volume as composing the Medical Society of Brussels.

The essay to which the prize was adjudged was written by M. DE LA PRADE, physician to the civil and military hospital at Montbrison. After having remarked that the obvious circumstance in which the night differs from the day consists in the absence of light, the author begins to discuss the question, how far light can produce any effect on the animal body. This question he answers affirmatively; and he attributes to the action of light a variety of very important operations in the animal œconomy. He supposes that light promotes the cutaneous transpiration, and increases the discharge of carbon from the skin; that the diseases of debility, which are generated by confinement in dungeons, depend principally on the absence of light; that the depressing effect which cloudy weather produces on some constitutions is owing to the same cause; and that a part of the unhealthiness of marshy situations depends on 'the too great obliquity of the rays of light, which do not arrive at the body until after having undergone an infinity of refractions, in an atmosphere charged with vapor, and having been proportionably weakened.' These ideas, it must be admitted, are very different from those which are generally adopted on the subject; and we do not find that the author attempts to establish them on any new experiments or observations: he is satisfied with the convenient support of analogy, and deems it sufficient to remind the society of the effect of light on the vegetable kingdom.

M. DE LA PRADE afterward notices the influence of darkness on the imagination and passions, which he conceives to be as remarkable as its operation on the body, and in like manner to depend on the deficiency of the stimulus of light. These effects, both mental and corporeal, are supposed to be immediately sedative, and to induce a state of direct debility. Hence it follows that they must be injurious in those diseases which consist in a defect of vital power, and, on the contrary, beneficial in such as are of an opposite nature. We do not observe any more regard to fact and experience in this part of the essay than in the commencement. The author appears to be easily led by remote analogies, while he passes over the most palpable

pable truths when they counteract his hypothetical doctrines. As an illustration of our opinion, we shall quote a paragraph from that part of the essay in which, examining the effects of light on particular diseases, he is led to inquire whether the privation of light has any influence on the formation of pus. 'We are induced,' he remarks, 'to believe that it has, when we observe the frequency of cutaneous suppurations and swellings on the surface of the body, among prisoners who have been long shut up in dark dungeons: many military physicians have told me that they made this observation during the late wars. Other causes, such as bad nourishment, the moisture of the dungeons, chagrin, and a sedentary life, no doubt concur with the darkness to produce this species of cachexy, this purulent diathesis, to make use of an expression consecrated by *De Haen*.' We may venture to assert that such reasoning would not have obtained the prize from any medical societies in this country.

The memoir which received the second prize was written by M. AYMONE, a physician in Piedmont. Like the former, this author attributes a considerable part of the effects of night to the absence of light: but, in addition, he notices the diminished temperature of the air, the descent of vapors which had been raised during the day, and the deficiency of oxygen. This last circumstance he assumes as a matter of fact, although it is directly contrary to the most correct experiments that have been performed on the subject, which prove that the chemical composition of the atmosphere is the same at all periods, and in all places. M. AYMONE, though he conceives that other circumstances, besides the absence of light, have an effect on the body, agrees with M. *de la Prade* in supposing that the operation of night principally depends on a physical change, and that this change produces a sedative operation on the body. He also coincides with him in thinking that this change must be favourable in inflammatory diseases, and injurious in those of a contrary nature.—We are of opinion that this essay, like that of M. *de la Prade*, affords a very inadequate solution of the question: but, at the same time, we must acknowlege that the author has indulged less in fanciful analogies, and has not erred so much in perverting facts to meet his own hypothesis.

The paper to which the other secondary prize was adjudged, from its size, and, we may add, from the nature of its contents, is in our judgment by far the most important in the volume. It appears, indeed, to have been considered in this point of view by the society themselves, since they bestow on it the highest commendation; yet they had it not in their power to

assign to it the first prize, because it was originally presented to them in a very imperfect state; and we learn in a note subjoined by the author, that the delay in the completion of it was owing to his having been at Paris during the coronation of the emperor. It is written by M. MURAT, physician at Montpelier. In the general view which he takes of the subject, he differs considerably from the writers of either of the preceding papers. He is not satisfied with pointing out the nature of the physical difference existing between night and day, and with examining the effect which this change will produce on the body, but he farther inquires whether, according to the laws of animal œconomy, independently of any external circumstance, a periodic change does not take place in the functions and powers of the body. This he asserts is the case; and he endeavours to establish his position by a reference to a numerous collection of facts, and a great weight of authority. The diurnal revolution in the state of the animal œconomy was first observed by Hippocrates; and the author takes occasion not only to support his own opinion by this celebrated name, but enters into all the speculations which the father of physic connected with it. He speaks of the four temperaments of Hippocrates as depending on the different constitutions, warm, cold, moist, or dry; of their analogy to the four seasons of the year, the four ages of man, &c.; and he infers that, in like manner, the diurnal period must consist of four parts. In all this he appears to repose full confidence, and to dwell on it not as a mere ebullition of the fancy, but as a sober train of reasoning that ought to influence the judgment.

After having attempted to establish the division of the day into four periods, and assigned to each their characteristic disposition, the writer next shews that in the evening a feverish state is always induced; and by combining this circumstance with the phænomena of fever in general, he thinks that the four following varieties will be formed; simple nocturnal fever, remittent nocturnal fever, nocturnal fever with exacerbation, and remittent nocturnal fever with exacerbation. Each of these species then becomes the subject of distinct consideration; and the author afterward enumerates several other nocturnal diseases, which are not indeed attended with perceptible fever, and yet would seem to depend on the diurnal revolution which takes place in the system. This part of the discussion is treated with considerable minuteness, and with a great display of learning, but in a manner which, we may venture to assert, could afford little gratification or instruction to an English reader. It abounds with references to the old systematic writers; and on their dubious authority the most marvellous histories are related,

related, without any intimation of the weak support on which they rest.

At the same time, however, that M. MURAT seems to possess so intimate an acquaintance with the writings of the antients, he appears to be totally ignorant of many of the modern doctrines. The subject of hectic fever naturally falls under his consideration, and he employs a number of pages in proving that it does not depend on the absorption of pus into the blood; a doctrine which he seems to consider as quite original, and which he does not venture to bring forwards until he has apologized for his temerity in starting so novel an opinion. The whole work, indeed, has more the appearance of being the production of a scholar who values himself on the extent of his learning, than of a practitioner who is intimately acquainted with the phænomena of disease. Its writer betrays a total want of judgment in the selection of his authorities, and manifests that fondness for speculation which strongly characterizes the medical tyro.—The style of his memoir is completely *French*, being highly flowery and rhetorical, and filled with apostrophes and ejaculations. We present our readers with a short specimen, taken from the commencement. 'What various and painful sentiments, Gentlemen, must our common parent have experienced, when he saw, for the first time in his life, the beautiful day yield to night! Oh Adam! return to earth, and tell us whether the astonishment which you felt at the sight of darkness was as great as your affright! What punishment did you undergo in one day! The anger of a God freezes you with dread; and, at the same moment, this night which surrounds you becomes for you, and for the delicate Eve, the terror of terrors.'—Yet the secretary, in his preliminary report, informs us that this memoir is written 'in a pure and didactic style.'

Having now entered pretty fully into the merits of the dissertations to which the principal prizes were adjudged by the society, we consider it as unnecessary to protract this article by adding any account of the remaining papers. The abstract which we have given will, we think, be sufficient to afford our readers a tolerably accurate idea of the contents of the volume; and consequently, as far as we may be permitted to make the inference, of the state of medical opinions in the great empire.

Bos.

ART. VI. *Asiatic Researches;* or Transactions of the Society instituted in Bengal, for inquiring into the History and Antiquities, the Arts, Sciences, and Literature, of Asia. Vol. the Eighth *. 4to. pp. 518. Printed at Calcutta. 1805. Imported by Cadell and Davies. London. Price 1l. 11s. 6d.

IT always gives us pleasure to receive the reports of a body of men whose objects are so commendable, so important, and so fertile as those of the Asiatic Society. We had our fears that the loss of the inestimable founder of this institution might even be fatal to its continuance; but though it must ever be severely felt, we are happy in obtaining proofs that the members are still zealous in the cause for which they are associated, and active in their exertions to promote it.

The present volume, however, affords us no account of the internal state of the society; of the countenance which it still derives from "men in authority;" nor of the aid which it obtains from its existing president, by whom no *Discourses* are here delivered. The evidence of the papers themselves, then, is our only information respecting the proceedings of this learned body; and to them we must now apply for this purpose.

Our attention is first directed to a communication intitled *Observations on the Remarkable Effects of Sol-lunar Influence in the Fevers of India; with the Scheme of an Astronomical Ephemeris for the Purposes of Medicine and Meteorology.* By FRANCIS BALFOUR, ESQ. M. D.—Dr. BALFOUR here calls the attention of the society to a subject on which he has before given his sentiments to the public; viz. the effects which planetary attraction exercises on the human body, more particularly when under the influence of fever. In the healthy state, these effects are not sufficiently powerful to become manifest: but when, from any circumstance, debility is induced, the sol-lunar action is supposed to be capable of producing a febrile paroxysm. These paroxysms, originating from the same cause with the tides, have a tendency to take place at the same times; and on this principle the author explains the periodical accessions, which constitute all the different types that fevers assume. The following are the fundamental positions of his doctrine, and the general theorem which he deduces from them:

'1st. That the paroxyms of fevers are produced by the action of *sol-lunar influence.*

'2dly. That there is, however, a certain state of the human constitution, denominated the *paroxysmal disposition*, required to concur with the exacerbations of sol-lunar power in exciting and reiterating paroxysms, in such a manner as to form fevers.

* For Vols. vi. and vii. see M. R. Vols. xlv. and xlvi. N. S.

'3dly. That

'3dly. That in the course of the disease there takes place in the constitution a certain state, denominated the *critical disposition*, which tending gradually to *maturity*, at length concurs with certain remissions of sol-lunar power in producing a crisis; by which salutary change the tendency to paroxysm is diminished or removed, so as to bring fevers to an end after certain intervals of time.

'*Theorem.* The fluctuating force of sol-lunar influence coinciding and co-operating in all its various stages and degrees, with the various modifications of the paroxysmal disposition, excites febrile paroxysms to attack on all the days of the neaps and springs, and supports and reiterates them, according to various types, until the commencement of different neaps; at which junctures the maturity of the critical disposition happening to concur with the periodical decline of sol-lunar influence, these paroxysms then subside and come to a termination or crisis: and thus form different successions of paroxysms constituting fevers of various length or duration.'

According to Dr. B., not only the general character of the disease but even its particular symptoms are materially affected by this sol-lunar attraction: for he observes that a regular fluctuation occurs in the color and consistence of the urine in fever, corresponding to the positions of the sun and moon; and that the appearance of eruptions, sores, and ulcers, undergoes similar changes.

Proceeding on this principle, Dr. BALFOUR has found that fevers are most frequent about the equinoxes; at which periods, the influence of the sun and moon is more powerfully excited, and the tides rise to greater heights. In support of his doctrine, and to shew that the same effects are produced in other quarters of the globe, he refers to some remarks made by Dr. Currie on the fevers in Liverpool; from which it appears that in that town, during a period of 17 years, the disease prevails more frequently at the equinoxes than at the solstices. From Dr. Currie's statement, Dr. BALFOUR deduces these propositions:

'1st. That whilst the temperature of the season in the spring was passing from cold to hot, the number of typhus fevers *rose* about $\frac{1}{11}$ above the common standard.

'2dly. That whilst the temperature of the season in the autumn was passing from hot to cold, the number of typhus fevers *rose* in like manner about $\frac{1}{14}$ above the common standard.

'3dly. That during the months of summer, when the heat of the season is greatest, the number of typhus fevers *fell* beneath the common standard about $\frac{1}{14}$;—and

'4thly. That during the months of winter, when the heat of the season is least, the number of typhus fevers *fell* in like manner below the common standard in the same proportion, about $\frac{1}{14}$.'

As may be conceived, Dr. B. regards this as a striking illustration of his doctrine; but we confess that we are more dis-

posed to consider it only as an example of the greater effect produced by a variable temperature, than by the extreme of heat or cold which occurs in England.

The existence of this sol-lunar influence is a mere question of fact; and although we believe it is not to be discovered in this country ~~more than in India~~, where all meteorological phænomena are much more uncertain, and are affected by many incidental circumstances, we must acknowlege that a powerful body of evidence exists in favor of its agency in tropical regions. Its effect on the ocean is most evident, and perhaps we may add on the atmosphere; and therefore we see nothing repugnant to the principles of philosophy in supposing that it may affect the human body. Farther experience and observation alone can decide the inquiry.

Extract from a Journal, during the Late Campaign in Egypt. By Captain C. B. BURR.—We are here presented with accounts of the temple of Dendera, or Tentyris, similar to those which have been recently published by the French. Speaking of the figures on the walls, Captain B. observes,

'The dresses, the utensils, canoes, and many of the articles of the domestic œconomy of the ancient *Egyptians*, are herein represented in the most minute and pleasing manner; and the entire state of these figures, not only in shape, but colouring, conveys the most perfect idea of the habits of the times. A vast resemblance exists in the dresses with those at present worn in *India*; the *cholie* of the woman, the *moond*, and many others, claiming a direct comparison. It has often struck me, and never more forcibly than in contemplating this temple and its sculptures, that there must have existed a much greater affinity in the customs of, and of course a more friendly intercourse amongst, the nations of the *East* formerly, when they pursued one system of worship, than since the introduction of *Christianity*, and *Mahometanism*.'

Some natives of Eastern Asia having accompanied our troops, Captain BURR had an opportunity of witnessing the impression which these relics of Egyptian idolatry, having perhaps the same origin with that of the *Hindus*, produced on their minds:

'Our *Indian* followers, who had attended us, beheld the scene before them with a degree of admiration, bordering on veneration; arising not only from the affinity they traced in several of the figures to their own deities, but from their conviction of its being the work of some *Râcshas*, who they conceived had visited the earth, to transmit to an admiring posterity a testimony of supernatural talents.'

Of the Origin of the Hindu Religion. By J. D. PATTERSON, ESQ.—That "more was meant than met the ear," or the eye, in the religious institutions of the Heathens, is very certain; since

since we are informed of mysteries intended to explain to the initiated that which, under figures and ceremonies, was concealed from the vulgar. It is to be lamented that none of the books used in the mysteries have descended to us; and that we are forced in a great measure to appeal to conjecture, for explanations of their sacred fables and mythologies. The deities of the Iliad, though they play so absurd a part, and must impress all persons of reflection with a contempt for the idolatry of the Greeks, might originally have been invented as mere signs of the parts and powers of nature; and it is highly probable that the Metamorphoses of Ovid have a meaning to which, not having *the key*, we cannot attain. Hieroglyphic writing having introduced an extensive use of emblems, they were employed to express philosophical as well as other ideas; and it is natural to conclude that when, in after ages, these were attempted to be interpreted, they occasioned gross errors and mistakes. It may reasonably be supposed that the mythology of the Greeks, which is of very high antiquity, is founded on symbolical representations; and in many instances they appear to have been ignorant of its original purport. We can perhaps scarcely expect that, after a lapse of ages, we should completely enlighten the darkness which rests on this mysterious subject: but our connection with the east affords an opportunity for making the experiment, and such essays as that before us cannot fail of being gratefully received by the learned world. Mr. Patterson's account of *the Origin of the Hindu Religion* contains at least a plausible conjecture, which is offered to the public with much diffidence; and which, if it be admitted, will help to explain Grecian as well as Hindu fables and rites. We cannot more neatly exhibit his view of the subject than by employing his own words:

'The *Hindu* religion appears to me to have been originally a reform of existing systems, when the arts and sciences had arrived at a degree of perfection; that it was intended to correct the ferociousness and corruption of the times, and to reduce mankind to an artificial order on a firmer base of polity; that it was the united effort of a society of sages, who retained the priesthood to themselves and rendered it hereditary in their families by the division of the people into separate casts; that it was supported by the regal authority, which, while it controuled, it supported in return: that it was promulgated in all its perfection at once as a revelation of high antiquity, to stamp its decrees with greater authority; and that it was founded on pure Deism, of which the *Gayatri*, translated by Sir William Jones, is a striking proof; but to comply with the gross ideas of the multitude who required a visible object of their devotion, they personified the three great attributes of the deity.

'The

'The first founders of the *Hindu* religion do not appear to have had the intention of bewildering their followers with metaphysical definitions; their description of the deity was confined to those attributes which the wonders of the creation so loudly attest: his almighty power to create; his providence to preserve; and his power to annihilate or change what he has created.

'In fact, no idea of the deity can be formed beyond this: it is simple, but it forces conviction upon the mind. This simplicity however was destroyed, when they attempted to describe these attributes to the eye, by hieroglyphics; perhaps letters had not then been invented: in which case they could have no other mode of instruction than by signs and emblematical figures.

'In order to impress on the minds of men a sense of their total and absolute dependance on him, by whom they live, and from whom they have their being, they invented the hieroglyphical figures of

BRAHMA —— VISHNU —— SI'VA.

As Emblematical of

Creation —— Preservation —— Destruction.

These they referred to

Matter —— Space —— Time.

And painted them

Red —— Blue —— White.

To represent substance. *To represent the apparent colour of space.* *In contrast to the black night of eternity.*

BRAHMA had originally five heads, alluding to the five elements; hence in one of the forms given to SI'VA, as the Creator, he is likewise represented with five heads. But the introduction of images soon led the mass of mankind to consider these personified attributes as real distinct personages; and as one error brings with it many others in its train, men separated into sects, each selecting one of the triad, the particular object of their devotion, in preference to and exclusive of the others: the followers of VISHNU and SI'VA invented a new symbol each, to ascribe to their respective divinity the attribute of creation. This contention for pre-eminence ended in the total suppression of the worship of BRAHMA, and the temporary submission of the sect of VISHNU, to the superiority of SI'VA; but this did not last long; the two rival sects raised crusades against each other; hordes of armed fanatics, under the titles of *Sanniyasis* and *Vairágís*, enlisted themselves as champions of their respective faith; the former devoted their lives in support of the superiority of SI'VA, and the latter were no less zealous for the rights of VISHNU: alternate victory and defeat marked the progress of a religious war, which for

for ages continued to harrass the earth and inflame mankind against each other.

'Plutarch has said of the *Egyptians*, that they had inserted nothing into their worship without a reason, nothing merely fabulous, nothing superstitious (as many suppose): but their institutions have either a reference to morals, or to something useful in life; and many of them bear a beautiful resemblance of some facts in history, or some appearance in nature; perhaps in the commencement to lead mankind into superstition was not intended nor foreseen; it is a weed that springs up naturally when religion is blended with mystery and burdened with perplexing ceremonials. The mass of mankind lost sight of morality in the multiplicity of rites, and as it is easier to practise ceremonies, than to subdue the passions, ceremonies gradually become substitutes for real religion, and usurp the place of morality and virtue.'

Mr. P. supposes that the religions of Hindustan and Egypt were identical; and concluding *Brahma* to be synonymous with *Osiris*, and *Osiris* with *Bacchus*, he endeavours to account for the strange representations which Grecian writers afford of this mythological personage:

'BACCHUS, or OSIRIS, was represented by an equilateral triangle; SI'VA has the same hieroglyphic: the worship of BACCHUS was the same as that which is paid to SI'VA; it had the same obscenities, the same bloody rites, and the same emblem of the generative power.

'In BACCHUS may be traced the characteristicks of each of the personages in the *Indian* triad; and this may be accounted for by supposing the *Greeks* to have been deceived by the title OSIRIS: they considering it as the name of an individual, mingled the characters and adventures of all the three in one personage. BACCHUS may possibly be derived from a title of VRIHASPATI, VA'G I'S'A, the lord of speech, which might be applied to BRAHMA' as the husband of SARASWATI' the goddess of speech. The *Greeks* called him BROMIOS, as Sir William Jones says without knowing why; and he was styled by the *Romans* BRUMA: his feasts were celebrated for several days at the winter solstice; from him they were called *Brumalia*, and the winter solstice itself *Bruma*.

'The crescent of SI'VA may have suggested the horns of BACCHUS; and his army of satyrs, and victories in *India*, shew the resemblance of this part of his character to VISHNU as RA'MA, who, with his army of monkies, overran the peninsula of *India*.

'It was a common practice with the *Greeks* to disguise their own ignorance of the purport of a foreign word, by supplying a word of a similar sound, but different meaning, in their own language, and inventing a story to agree with it: thus *Méru* or the north pole, the supposed abode of the *Déva'ás*, being considered as the birth place of the God, gave rise to the fable of BACCHUS's second birth from the thigh of JUPITER, because *Meros*, a *Greek* word approaching *Méru* in sound, signifies the thigh in that language.'

The immoralities of idolatry are a proper subject of reprobation: but it cannot be fairly imagined that those symbols which occasioned

occasioned them were originally intended to produce this effect. Mr. P.'s explanation of the most objectionable emblem of paganism is at least ingenious:

'Two sects sprang up. The one personified the whole universe, and the dispensations of providence in the regulation thereof, into a Goddess; this sect retained the female symbol only, and denominated themselves *Sácta*, as worshippers of the *Sacti*, or female power, exclusively; which they called *Pracriti*; and which, we, from the *Latin*, term nature.

'The other sect insisted, that there was but one, eternal, first cause; that every thing, existing, derived its existence, from the sole energy of that first cause (*Niranjen*).

'In order, therefore, to express their ideas of the absolute independence of this supreme power upon any extra co-operation, they took for their symbol the male emblem, unconnected with that of the female; a third sect likewise arose, which intended to reconcile the idea of the unity of godhead, with that of the existence of matter and spirit; they, therefore, contended, that the union of those two principles was so mysteriously intimate, as to form but one being, which they represented, by a figure half male, and half female, and denominated HARA-GAURI', and ARDHANA'RI' IS'WARA. It is probable, that the idea of obscenity was not originally attached to these symbols: and it is likely, that the inventors themselves might not have foreseen the disorders, which this worship would occasion amongst mankind. Profligacy eagerly embraces what flatters its propensities, and ignorance follows blindly, wherever example excites: it is therefore no wonder, that a general corruption of manners should ensue, increasing, in proportion as the distance of time involved the original meaning of the symbol in darkness and oblivion. Obscene mirth became the principal feature of the popular superstition, and was, even in after times, extended to, and intermingled with, gloomy rites and bloody sacrifices:—an heterogeneous mixture, which appears totally irreconcileable, unless by tracing the steps, which led to it. It will appear, that the engrafting of a new symbol, upon the old superstition, occasioned this strange medley. The sect of VISHNU was not wholly free from the propensity of the times to obscene rites; it had been united in interest with that of SI'VA, in their league against the sect of BRAHMA; as was expressed by an image, called HAR-HERI, half SI'VA, and half VISHNU. This union seems to have continued till the time, when an emblem of an abstract idea, having been erected into an object of worship, introduced a revolution in religion, which had a violent and extended effect upon the manners and opinions of mankind.'

In the prosecution of Mr. P.'s undertaking, he sufficiently shews in what way superstitious rites grew out of mistaken symbolical representations: but we cannot follow him through all his details.—Mr. H. T. Colebrooke has subjoined to this essay some farther explanatory remarks.

Extracts from the Tehzeebul Mantik, or "Essence of Logic," proposed as a small Supplement to Arabic and Persian Grammar; with

with a View to elucidate certain Points connected with Oriental Literature. By FRANCIS BALFOUR, *Esq.*—These extracts are literary curiosities, and will be perused with interest by others than mere oriental scholars. The close coincidence here displayed, in every point, with the system referred to Aristotle, places it beyond a doubt, (says Mr. B.) that the system of logic generally ascribed to this wonderful genius, and which was translated into Arabic many centuries ago, constitutes the basis of the logic of the nations of Asia; though hitherto this fact has not been directly confirmed by translations from oriental languages. Mr. B. moreover endeavours to vindicate the Stagyrite against the charge of Lord Kaimes, and assigns to him that merit which has been attributed to the great Bacon:

'From some of the extracts contained in this paper, it will appear, 1st. That the mode of reasoning by *Induction*, illustrated and improved by the great Lord VERULAM, in his *Organum Novum;* and generally considered as the cause of the rapid progress of science in later times, was perfectly known to ARISTOTLE, and was distinctly delineated by him as a method of investigation that leads to certainty or truth; and 2dly, That ARISTOTLE was likewise perfectly acquainted, not merely with the form of induction, but with the proper materials to be employed in carrying it on—Facts and Experiments.

'We are therefore led to infer, that all the blame of confining the human mind for so long a time in chains by the forms of syllogism, cannot be fairly imputed to ARISTOTLE; nor all the merit of enlarging it and setting it free, ascribed to Lord VERULAM. The vast extent of ARISTOTLE's learning and knowledge, and the singular strength and penetration of his mind having, naturally, encouraged him to undertake a complete analysis of all its powers, the doctrine of syllogism became of course, a constituent and necessary part of his comprehensive system. And if succeeding philosophers, attracted by its ingenuity and beauty, have deserted the substance in pursuit of the shadow, the pernicious consequences of this delusion cannot, justly, be referred to him.'

In the preface to this Arabic treatise, we have a definition of its subject:

'In the language of logicians, examination or inspection is the contemplation of the thing known to obtain a knowledge of the thing unknown; that is to say, the contemplation of the known perceptible, and the known demonstrable, to obtain a knowledge of the unknown perceptible and unknown demonstrable; and as mistakes often happen in this investigation, there is indispensibly required some general rule to preserve the mind from falling into an error in the process of thinking. This rule is logic.

'From this discussion, therefore, it appears that the *Nature* of logic may be defined "A general rule which guards the mind against errors in thinking."'

The

The work is divided into two parts, the first treating of *Definition*, and the second of *Demonstration*. Part I. is subdivided into four sections: 1. of Expression; 2. of Ideas formed by the Intellect; 3. of the five Universal Ideas called Predicables; 4. of the different kinds of Definitions. Part II. is arranged in five sections: 1. of Propositions; 2. of Syllogism; 3. of Induction; 4. of Analogy; 5. of the division of Syllogisms according to their matter.

The section on Syllogisms being quoted by Mr. B. in the passage which we have just transcribed from his introduction, as a proof that Aristotle was acquainted with the method of pure investigation, we shall give it entire:

'A Syllogism is a sentence composed of propositions, and in such a manner, that there necessarily arises from this composition another sentence. Know then that having finished our investigation of propositions on the previous knowledge of which all reasoning or demonstration depends, I shall now consider demonstration:—Demonstration or reasoning is the process of inferring some thing from the state of one thing to prove the state of another; and this is of three kinds, viz. *Syllogism*, *Induction*, and *Analogy*. Syllogism is that in which an inference is drawn from a general rule or class to a subordinate part or individual belonging to that class; which must of course partake of its general nature, or character. This species of argument affords certainty or truth. Take for example "The world is changeable, and every thing liable to change was created;" thus they obtain the conclusion that the world did not exist from eternity, this is, was created. Be it then understood that two sentences combined, from the nature of which there necessarily arises a third, constitute what is called *Keeause* or syllogism: and the third sentence thus obtained is called *Neteejeh*, that is, the conclusion.

'The subject and predicate contained in the conclusion of the syllogism described is called the *Maddeh*, that is, the *matter* of the conclusion; and the order in which they are placed constitutes what is called *Heiyet*, that is, the form or figure. If the matter and figure of the conclusion appear in the premises of the syllogism, then that syllogism is called conditional, because the conditional particle *Leiken* must be included in it. Take for example "whenever the sun shines day must exist;" but the sun shines, which gives the conclusion—"Then day exists," which is materially and formally contained in the preceding syllogism. But if the conclusion be not materially and formally expressed in the premises of the syllogism, then it is denominated *Ikterauni*, that is, simple or categorical; whether it be absolute or conditional.

'The *subject* considered in the conclusion of a simple syllogism is called *Asrur*, that is, the minor; and the thing predicated of the subject is called *Akbar*, that is, the major; and the proposition which contains the minor is called *Sururi*, minor proposition; and the proposition which contains the major, is called *Akburi* or major proposition; and the term with which the subject and predicate of the conclusion

conclusion are both compared is called the middle term or *Huddi Osit*, or *Osit*, &c. &c. &c.'

If European logicians can learn nothing from these extracts, they will prove that the author of the work from which they are taken knew the method of reasoning. That this treatise of logic, however, is of no high antiquity, is evident from its adducing 'the missions of the prophet Mahommed and Jesus Christ,' as instances of traditions which cannot be supposed to be false.

An Essay on the Sacred Isles *in the West, with other Essays connected with that Work. By Captain* F. Wilford.—Only a part of Captain Wilford's undertaking is presented to the public in this volume, and that part is very little satisfactory. When he informs us in his Introduction that his object is 'to prove that the Sacred Isles of the *Hindus*, if not the *British* Isles, are at least some remote country to the North-west of the old continent, for he cannot conceive that they are altogether Utopian or imaginary,'—we were prepared to expect an actual display of the antient geography of the Asiatics: but, instead of any real knowlege and science, we find an account of idle legends, the substance of which is not worth transcription, and imaginary charts which are illustrative only of the wild fancies of the *Hindus*. Captain Wilford comments with energy on the attempts which were made by his Pundit to impose on him the fictions of his own brain instead of real extracts from the *Puràn'as*, and from other books relative to his inquiries; and though he tells us that these forgeries were detected, we cannot banish the suspicion that some of the learned among the *Hindus*, who have obtained by intercourse with us a little knowlege of our history and geography, have succeeded in persuading this Asiatic student that, from the most remote times, they were acquainted with the British Isles under the name of the *Sacred Isles*. As a portion only of the labours of Captain W. is before us, we cannot absolutely pronounce on this subject: but the contents of this paper will serve to stamp probability on our suspicion.

It is proposed by the author to publish six essays; of which the one now printed relates merely to the Geographical Systems of the Hindus, (if such extravagant fictions as those which are here enumerated be intitled to such an appellation,) and is subdivided into three sections: 1. General ideas of these Systems. 2. List of Mountains, Rivers, and Countries, from the *Puràn'as* and other Books. 3. Geographical Extracts from the *Puràn'as*.—Of the nature of these extracts, the account given by Captain W. of the books from which they are taken will sufficiently inform us:

'These

'These works, whether historical or geographical, are most extravagant compositions, in which little regard indeed is paid to truth. King VICRAMA'DITYA had four lakhs of boats, carried on carts, for ferrying his numerous armies over lakes and rivers. In their treatises on geography, they seem to view the globe through a prism, as if adorned with the liveliest colours. Mountains are of solid gold, bright like ten thousand suns; and others are of precious gems. Some of silver, borrow the mild and dewy beams of the moon. There are rivers and seas of liquid amber, clarified butter, milk, curds, and intoxicating liquors. Geographical truth is sacrificed to a symmetrical arrangement of countries, mountains, lakes, and rivers, with which they are highly delighted. There are two geographical systems among the *Hindus*: the first and most ancient is according to the *Puràn'as*, in which the Earth is considered as a convex surface gradually sloping toward the borders, and surrounded by the ocean. The second and modern system is that adopted by astronomers, and certainly the worst of the two. The *Puràn'ics* considering the Earth as a flat surface, or nearly so, their knowledge does not extend much beyond the old continent, or the superior hemisphere: but astronomers, being acquainted with the globular shape of the Earth and of course with an inferior hemisphere, were under the necessity of borrowing largely from the superior part in order to fill up the inferior one. Thus their astronomical knowledge, instead of being of service to geography, has augmented the confusion, distorted and dislocated every part, every country in the old continent.'

The most remarkable feature in their geographical romances is

'Mount *Meru*, which is said to be of four different colours, towards the four cardinal points: but the *Puràn'ics* are by no means unanimous about them: and the seas, through the reflection of the *solar* beams from each side, are of the same colour. The East, like the *Brahmens*, is of a white colour: the South, like the *Vaisyas*, is yellow; *Apara* the West, like the *Cshádras*, is of a brown, or dark colour; and the North is red like the *Cshetris*. But in the *Haimavatchanda*, *Méru* is said to be supported, or propped, by four enormous buttresses: that toward the East, is of pure gold; toward the South, of iron; to the West, of silver; and the buttress to the North, of copper. Thus toward the East it is yellow, to the South red, white to the West, and of a dark brown to the North.'

The charts contain representations equally visionary; and in our judgment, from such matter, little in the shape of fact can be obtained. Captain W., we hope, will take care of *Hindu* counterfeits, "such being abroad," and will not be too credulous about the *Sacred Islands*.

Of the Védas, or Sacred Writings of the Hindus. *By* H. T. COLEBROOKE, *Esq.*—Having been so fortunate as to collect at *Benares* a large portion of the text and commentary of these celebrated books, Mr. C. endeavours in this paper to afford a

brief explanation and some specimens of their contents. To a concise history of the *Véda* is subjoined a distinct account of the matter of each of its four books or divisions, viz. the *Rigvéda*, the *Yajurvéda*, the *Sámavéda*, and the *Atharvána*. While Mr. C. readily admits the probability of interpolated passages, and is fully aware of the fabricated works produced by the writers of the East, he is disposed to believe that the greatest part of the books, received by the learned among the *Hindus*, will be found to be genuine. For the citations made from these oriental scriptures we must refer to the paper before us, which will be amusing to a certain class of readers. It thus concludes:

'The preceding description may serve to convey some notion of the *Védas*. They are too voluminous for a complete translation of the whole: and what they contain, would hardly reward the labour of the reader; much less, that of the translator. The ancient dialect, in which they are composed, and especially that of the three first *Védas*, is extremely difficult and obscure: and, though curious, as the parent of a more polished and refined language (the classical *Sanscrit*), its difficulties must long continue to prevent such an examination of the whole *Védas* as would be requisite for extracting all that is remarkable and important in those voluminous works. But they well deserve to be occasionally consulted by the oriental scholar.'

A Botanical and Economical Account of the Bassia Butyracea or East India Butter Tree. By W. Roxburgh, *M.D.*—This plant belongs to the family of *Polyandria Monogynia*, and its generic character is minutely specified by Dr. R. to be 'Calyx beneath, four or five leaved. Corol, one petaled: border about eight cleft. Berry superior, with from one to five seeds.

'*Bassia Butyracea.* Roxburgh.

'Calyx five leaved; Stamens thirty or forty, crowning the subcylindric tube of the Corol, *Fulwah, Phulwarah.*' The *Shea* of *Mungo Park*, or the butter tree of Africa, is supposed to be a species of the same genus. Of the *Bassia Butyracea*, the following account is given by Mr. Gott:

'The tree producing a fat-like substance, known in this country by the name of *Phulwah* is a native of the *Almorah* hills, and known there by the same name. The tree is scarce, grows on a strong soil, on the declivities of the southern aspects of the hills below *Almorah*, generally attaining the height, when full grown, of fifty feet, with a circumference of six. The bark, of such specimens as I have been able to obtain, is inclined to smoothness, and speckled; it flowers in *January*, and the seed is perfect about *August*, at which time the natives collect them, for the purpose of extracting the above substance. On opening the shell of the seed, or nut, which is of a fine chesnut colour, smooth, and brittle; the kernel appears of the size and shape of a blanched almond: the kernels are bruised, on a

smooth stone, to the consistency of cream, or of a fine pulpy matter; which is then put into a cloth bag, with a moderate weight laid on, and left to stand, till the oil, or *fat*, is expressed, which becomes immediately of the consistency of hog's lard, and is of a delicate white colour. Its uses are in medicine; being highly esteemed in rheumatism, and contractions of the limbs. It is also much esteemed, and used by natives of rank, as an unction, for which purpose, it is generally mixed with an *Utr* of some kind. Except the fruit, which is not much esteemed, no other part of the tree is used.

'This tree is supposed to bear a strong affinity to the *Mawa*, (*Madhuca*, or *Bassia latifolia*;) but the oil or *fat*, extracted from the seeds, differs very materially. The oil from the *Mawa*, is of a greenish-yellow colour, and seldom congeals. That from the *Phulwah* congeals immediately after expression, is perfectly colourless; and, in the hottest weather, if melted by art, will, on being left to cool, resume its former consistency. The oil from the seed of the *Mawa*, if rubbed on woollen cloth, leaves as strong a stain as other oils or animal fat. The fatty substance from the *Phulwah*, if pure, being rubbed on woollen cloth, will leave no trace behind.'

A plate exhibiting the growth and the fructification is affixed to this paper.

A Description of a Species of Ox, named Gáyal. Communicated by H. T. Colebrooke, *Esq.*—Though we recollect that the Gáyal has been often noticed, we believe that no detailed account of this animal and his habits has hitherto been published in India; and to remedy this deficiency is the object of the present communication, which contains several distinct descriptions. The *Bos Gavæus* or *Gáyal*, says Dr. Roxburgh, 'is nearly of the size and shape of the English bull. It has short horns, which are distant at their bases, and rise in a gentle curve directly out and up: a transverse section, near the base, is ovate; the thick end of the section being on the inside. The front is broad, and crowned with a tuft of lighter coloured, long, curved hair. The dewlap is deep and pendent. It has no mane, nor hump; but a considerable elevation over the withers. The tail is short; the body covered with a tolerable coat of straight, dark-brown, hair: on the belly it is lighter coloured; and the legs and face are sometimes white.'

Of his habits and utility, an idea may be formed from the subsequent extract:

'The *Gáyal* is of a dull heavy appearance; but, at the same time, of a form, which indicates much strength and activity, like that of the wild buffalo. His colour is invariably brown; but of different shades, from a light to a dark tinge; and he frequently has a white forehead, and four white legs, with the tip of the tail also white. He has a full eye, and, as he advances in age, often becomes blind; but it is uncertain whether from disease, or from a natural decay. His

disposition

disposition is gentle; even when wild, in his native hills, he is not considered to be a dangerous animal, never standing the approach of man, much less bearing his attack. The *Cúcís* (a race of mountaineers) hunt the wild ones for the sake of their flesh.

'The *Gáyal* delights to range about in the thickest forest, where he browses, evening and morning, on the tender shoots and leaves of different shrubs; seldom feeding on grass, when he can get these. To avoid the noon-day heat, he retires to the deepest shade of the forest, preferring the dry acclivity of the hill, to repose on, rather than the low swampy ground below; and never, like the buffalo, wallowing in mud.

'*Gáyals* have been domesticated among the *Cúcís* from time immemorial; and without any variation, in their appearance, from the wild stock. No difference whatever is observed in the colour of the wild and tame breeds: brown of different shades being the general colour of both. The wild *Gáyal* is about the size of the wild buffalo in *India*. The tame *Gáyal* among the *Cúcís*, being bred in nearly the same habits of freedom, and on the same food, without ever undergoing any labour, grows to the same size with the wild one.

'He lives to the age of fifteen, or twenty years; and, when three years old, the *Gáyal* cow receives the bull; goes eleven months with young; and will not again admit his embrace, until the following season after she has brought forth.

'The *Gáyal* cow gives very little milk, and does not yield it long; but what she gives, is of a remarkably rich quality; almost equally so with the cream of other milk, and which it also resembles in colour. The *Cúcís* make no use whatever of the milk, but rear the *Gáyals* entirely for the sake of their flesh and skins. They make their shields of the hides of this animal. The flesh of the *Gáyal* is in the highest estimation among the *Cúcís*; so much so, that no solemn festival is ever celebrated without slaughtering one or more *Gáyals*, according to the importance of the occasion.'

At the conclusion of this paper, the author corrects an error into which Mr. Kerr and Dr. Turton have fallen, in their translation of the *Systema Naturæ*; and he observes that the *Bos Arnee* of these gentlemen ought to be rejected from systems of Zoology as an erroneous description.

An Account of the Measurement of an Arc on the Meridian on the Coast of Coromandel, and the Length of a Degree deduced therefrom in the Latitude 12° 32′. *By Brigade Major* WILLIAM LAMBTON.—Though this operation, in point of extent and importance, cannot be compared with the grand measurements executed in England and France, yet it seems to have been conducted with great caution and nicety of skill, and by the aid of excellent English instruments. The meridional arc measured was between Paudree, Latitude 13° 19′ 49″,02, and Trivandepoorum, latitude 11° 44′ 52″,59: consequently, the difference of the latitude of these two places is 1° 34′ 56″,43. The number of fathoms in the terrestrial arc was 95721,3266; and

hence 1°, 58233 : 1° :: 95721,3266 : 60494 fathoms for a mean latitude between 13° 19′ 49″,02 and 11° 44′ 52″,59, or for a latitude 12° 32′ nearly.

If we suppose the earth to be an ellipsoid, and the difference of the diameters to be $\frac{1}{300}^{th}$. part of the whole diameter, a degree in latitude 12°=56772 toises, and a degree in latitude 13°= 56776:—consequently a degree in latitude 12° 30′= 56774 toises. If this be reduced to fathoms, we shall have 60506,8905 for the length of one degree of the meridian; and the computed length on the hypotheses of the difference $\frac{1}{300}$ of the diameters differs from the length measured by Brigade-Major LAMBTON 12 fathoms in sixty thousand fathoms; which is no great disagreement.

Besides the measurement of a meridional arc, the author has measured the length of an arc perpendicular to the meridian in latitude 12° 32′; and he found the length of one degree to be 61052 fathoms nearly.

It is very essential,—and the operation requires great nicety and attention,—to determine the latitude of the extremities of the meridional arc. The method employed by the present writer is the same as that which former observers have adopted. The zenith distance of a star whose declination is known is observed, and thence, by addition or subtraction, we obtain the co latitude: the star chosen was Aldebaran, with a transit circular instrument: the zenith distance was taken on a certain night, and on the following night it was again taken with the instrument turned half round, or moved in Azimuth through 180°: the mean of the two was allowed for the zenith distance; and half their difference is the error of the line of collimation. This observation was often repeated; and we subjoin a short table in order to shew the near agreement of the whole:

' Observations at the Station near *Paudree*.

Day of the Month.	Mean of the Zenith Distance of each Arc.	Mean of the corrected Declinations.	Latitude.
	° ′ ″	° ′ ″	° ′ ″
Nov. 23d & 24th,	2 46 32, 5	16 06 20,70	13 19 48,20
24th & 25th,	2 46 32,46	16 06 20,69	13 19 48,23
25th & 26th,	2 46 31,78	16 06 20,68	13 19 48,90
30th & 1st *Dec.*	2 46 31,60	16 06 20,61	13 19 49,01
Dec. 1st & 2d,	2 46 32,60	16 06 20,60	13 19 48, 0
2d & 3d,	2 46 32,90	16 06 20,58	13 19 47,68
12th & 13th,	2 46 30,96	16 06 20,39	13 19 49 43
13th & 14th,	2 46 28,57	16 06 20,36	13 19 51,79
Error of collemt. applied } 27th,	2 46 29,71	16 06 19,64	13 19 49 93
		Mean	13 19 49 ·18

This memoir fills sixty quarto pages; and the account of measurements like the present, if it goes beyond mere arithmetical results, cannot be satisfactorily given within a short compass. The tables require some space: the narration of the circumstances under which the observations were made also occupies space; and it is necessary besides to specify peculiar artifices and precautions, in order that other observers may either profit from them, or, in case of any anomaly and disagreement of results, that materials may be ready for investigating the cause. We hope that the ingenious conductor of these operations will be induced to resume his labours, in the measurement of a meridional arc of a more considerable extent.

On the Hindu Systems of Astronomy, and their Connection with History in antient and modern Times. By J. BENTLEY, *Esq.*—This long paper, according to the author's own statement, prematurely appears in the world, in consequence of an attack made on his former essay on the same subject by an European periodical critic. The discussion itself is of a nature but little calculated to interest the general reader in this part of the world, and the arguments are not easy for him to comprehend: but, more especially, as it is in reply to observations with which it would be improper and contrary to our invariable practice for us to interfere, either *pro* or *con.*, we must refrain from any attempt to abstract the reasonings or to state the results.

When Mr. B. has terminated his controversial discussion, he passes on to the explanation of matters of considerable importance to those who are desirous of forming a true judgment respecting the real antiquity of Hindu history; and he states, at considerable length, the construction of some of the most antient Hindu chronological systems. As his remarks on this subject, however, cannot easily be compressed within a short compass, we must refer the curious or the interested reader to the memoir itself. The result of Mr. B.'s statements and inquiries is that small, if any, reliance can be placed on what is usually called the general opinion of the Hindus.

from 499
R.W.

This volume closes with an Appendix containing—*Introductory Remarks, intended to have accompanied Captain Mahony's Paper on Ceylon, and the Doctrines of Buddha, published in the Seventh Volume of the Asiatic Researches; but inadvertently omitted in publishing that Volume.* By J. H. HARINGTON, *Esq.*—

These remarks are designed to support the relation of Captain Mahony, and the conjectures of Sir William Jones, concerning Buddha and his doctrines.

Moy:
See pages 488, 499, 501.

ART. VII. *Lettres inédites de* MIRABEAU, &c.; *i. e.* Unpublished Letters of MIRABEAU; Memorials, and Extracts from Memorials, written in 1781, 1782, and 1783, in the Course of his Suit at Pontarlier, to reverse a Sentence which had been passed on him, and of another at Provence, for a Separation between him and his Wife: the Whole forming a Continuation of the Letters written from the Dungeon of Vincennes, from 1777 to 1780, inclusively. Published by *J. F. Vitry*, formerly employed in the Office of Foreign Affairs. 8vo. pp. 490. Paris. 1806. Imported by De Boffe

THE space in public opinion which once was filled by the person whose name this title page announces, his singular adventures, his extraordinary talents, and his astonishing political displays, strongly excite attention to all that his pen had at any time traced. The volume now offered to us is stated to form the completion of all that has been yet discovered of his works; and it refers to a period of his life which was the most agitated, and does not seem to have been the least interesting.

M. *Vitry* professes to have ransacked all the repositories of the law, and the offices of government, in order to arrive at the exquisite pieces of eloquence which he has now given to the public; and which, as he justly observes, in respect to address and energy, are worthy of the best days of antiquity. In these, the writer appears the same person who, in the Constituent Assembly, astonished Europe with his genius; and we are of opinion with the editor, that 'some of the legal addresses are in no respect inferior to the most splendid of his state harangues; that we meet in them with discussions which are as luminous as they are profound, and which have as much force as precision; that they are distinguished by the clearest reasoning; that they bespeak a courage which nothing is able to subdue or shake; and that they proceed from views not less solid than comprehensive.'—It is to be observed, however, that the memorials have been printed before; though we are here assured that the public was never fairly in possession of them, because pains had been taken on their first issuing from the press to make them disappear; and the editor is of opinion that his copy is the sole one now remaining.

Besides the letters, the reader will here find the first of MIRABEAU'S memorials which he composed in the prison of Pontarlier.

tarlier. The whole of it is inserted, because, besides its point and neatness, it furnishes the most exact and detailed account of events preceding his arrest, and of his flight with Madame *Mounier* to Holland. The volume includes also interesting sketches from the second of these memoirs, and the whole of the third *diatribe* vented against the deputy of the king's advocate, ~~and~~ which the best judges, on its first appearance, named the *Philippic of Comte Mirabeau.* The orator himself most highly estimated this grand effort of his genius; exclaiming in reference to it, "if that does not display eloquence unparalleled in these barbarous ages, I know not what this fascinating and rare gift of heaven means." To these we are to add his correspondence after his departure from Pontarlier, and during his residence in Provence with the Marquis *de Marignane*, his father-in-law, and with his wife; and his argument before the tribunal of Aix. The editor highly commends this last performance, as a model of eloquence, yet replete with moderation; as displaying the utmost penetration and the most masterly reasoning. We have also remarkable fragments, selected from observations on his memorials contained in the scarce work before mentioned: extracts from his memorial before the Grand Council; and his opinion in 1784 on the indissolubility of marriage, and the distinction between it and separation, which concludes the book. We have omitted to specify what forms by no means the least interesting of the contents of these pages; namely, his conversation with the keeper of the seals, relative to the suppression of the last memorial by the order of that magistrate: a conversation which attained much celebrity at the moment, and which will remain a curious monument of the firmness with which MIRABEAU resisted, even at that period, the oppressions and vexations of ministerial authority.

As the editor remarks, the letters are the most remote from being laboured compositions; and in his eyes, this negligence has value and attraction, since they are full (he asserts) of characteristic traits. With the writer's countrymen, they may have an interest which is not felt by strangers: but we see among them many which, we think, might have been omitted, without greatly diminishing the interest of the volume: though it must be granted that scarcely one of them is devoid of some expressions that are strongly indicative of the vigour of mind which distinguished the writer.

We select the following letter, to shew that this most ambitious and (we suspect that we may add) unprincipled man was not destitute of amiable private feelings. It is an interesting domestic picture, which presents reflections that display

play a sympathising heart; and it is addressed to the editor of this volume, with whom he appears to have been on the most intimate terms:

'Again, my dear *Vitry*, I write to you only a few words, that you may not be uneasy about me. My poor niece is at death's door. A malignant fever has in five days reduced her to this extremity. I cannot comprehend how a young creature, whose rosy complexion announces blood so pure, who is besides gentle, abstemious, and a stranger to every passion, could have been liable to the attack of so virulent a malady. At this rate, we who are so prodigal of life ought to die every eight days. The poor mother is pregnant, and is overwhelmed with grief; indeed we all love this charming child; and you may guess our affliction. I obtain no sleep, my health requires tranquillity, but this event deprives me of all hope of it.

'Figure to yourself what will be the dismal nature of our situation, if we are deprived of her; in the country, face to face with grief, and cut off from every resource! I have often regarded death as one of the wisest provisions of nature: but it is thus to be viewed only when it strikes ourselves, and not our connections. Adieu, my friend, love me as I love you; and take especial care of your precious infant.'

The succeeding remarks of this acute observer, contained in a letter to the same friend, are perhaps generally well-founded, though they were not verified in the particular instance which the writer had in view:

'I will apprize you, my dear friend, and you alone, that it is possible that I may very shortly set out for Provence, in order to finish the great and important affair * which I have happily managed, and which will put me in possesion of sixty thousand livres per annum. A great step has been taken, and women do not retreat, unless it be when they have to deal with fools. If these charming and timid creatures are slow in advancing, they never retrograde unless they suspect ingratitude. On the contrary, when they perceive in us a lively sense of their favourable regard, they are so affected by our power over them, so influenced by the emotions which they excite in us, that they are no longer able to do aught else than to add kindness to kindness.

'Adieu, my friend; for it will be said that it is to a fine woman that I am writing; I shall act against my principles if I waste in discussion the time which I ought to employ in exertion. Man is not born to pass his vigorous hours in talking, this is the right of old age. Be a Nestor when you can no longer be an Achilles, a Diomed, or an Ulysses; there will remain but too much time for acting the part of the king of Pylos.'

Writing also to the same friend, he draws a sketch of himself, and furnishes proofs of the ardent cast of his mind:

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* His reconciliation with Madame *de Mirabeau*.

'My

'My sensibility makes me desirous of pleasing: but we can only please those whom we resemble, and hence it is that I do not please all. I endeavour to have only estimable friends, and I find it agreeable to assimilate myself to them in little matters, which do not relate to great duties and great plans. This has occasioned my facility to be calumniated; it is not so great as has been supposed: but, were it so, this quality is not without its use; for *Voltaire* has said, he who has not the spirit belonging to his time of life feels all its evils; and the same may be said of the spirit of situation: he who cannot seize it will suffer in every thing, and succeed in nothing. But why does one feel oneself a man, if it be not in order to succeed every where and in every thing, from the people up to kings, from frivolities up to the transcendant sciences, from petty domestic objects to the command of armies, and the administration of empires? We ought not to say of any thing, *that is below us*, nor feel *any thing as being above us*. Nothing is impossible to the man who is able to *will* with constancy and firmness. *Is it fitting? Then it shall be.* This is the only law.'

Referring to the accusation preferred against him before the tribunals, charging him with the abduction of Madame *de Mounier*, and of which he was finally acquitted; we meet with passages not unworthy of that eloquence which, at a later period, thundered so awfully from the tribune of the National Assembly:

'Such, then, is the suit which, for five years, has involved two families in affliction, who tremble to this day on account of my temerity! Such is the process which deprived me for five years of my civil existence: which has separated me from a loved, tender, and indulgent wife; which deprived me of the last embraces of my dying son, which prevented my pressing his agonizing lips, and who perhaps might still have lived, had I retained the care of him! Such is this suit, which occasions a young and unfortunate woman, distinguished by sensibility, beneficence, and the promise of every virtue, to waste her best days within the walls of prisons! Such is the suit which planted a dagger in the breast of her affectionate mother; which has armed three families against each other, and poisoned society with hatred and scandal! Such was the process which was decided in two hours, while two days were consumed in the deliberation on my provisional enlargement! Yes: it was pronounced in two hours, by four judges, (the others declining to give judgment) that the head of a man of quality should fall at the executioner's feet; and that a young woman, so interesting, so gentle, and so loved, that her fate would have excited compassion among tygers,—that this female, belonging to a respectable family, and adorned with the highest dignities of the magistracy, should be cut off from among the living! All this was decided in two hours!'

On another occasion, he describes himself as more playful than spiteful, as more spiteful than wicked, as an impatient, high-

high-spirited, irascible animal, but tender, affectionate, and on the whole a very good man.

'Treated as I have been, suppose that I have committed a great fault, and where is the General, capable of the happiest combinations, who has not made some false movements? Frederic was chargeable with a score of them, Cesar with eight or ten, four of which he has confessed, and Turenne with two. When we have committed faults, only the greatest activity, mental and bodily, can repair them: I am not wanting in this quality, which has been given to men in order to repair their follies: but all have it not. Confide in me. I shall extricate myself from this difficulty.'

The strong pencil of MIRABEAU discovers itself in the following passages:

'What shall I gain by eternal hatred? All my opponents were more futile than corrupt, except the prevaricator, the deputy king's advocate *Sombarde*. On him alone I make war as a man and as a citizen. With regard to the others, I absolve them as far as it lies with me. God forbid that I should resemble those who, being slaves to their passions, raise outcries against the vices of others as if they were jealous of them; and who censure nothing so severely as acts which they themselves are constantly imitating. What is so honourable as an indulgent allowance, on the part of those who stand in no need of it from others? Alas; I am far from being of the latter number. The extravagances and vices of my youth have cost me much; and they have cost much to others. For this mischief I cannot, as in the case of those which are personal to me, forgive myself. In fine, inexorable to myself, indulgent to others, as to those who can only be indulgent to themselves, I shall never forget the fine sentiment of an antient who was regarded as the living image of virtue: *He who hates vices, hates men.* Alas! what do we gain by hating men! In order to live among them, must we not practise forbearance? Have they not, after all, more of good than of bad? Let us not exaggerate; if we paint the dangers which surround us, let us not conceal our multiplied pleasures. We talk of our misfortunes, and forget our felicities. We behold, it is said, more of vice and suffering than of virtue and enjoyment; but this is not true, for the world endures, and societies subsist: if there were more of evil than of good, we should be all annihilated.

'The partialities of tribunals, their refusal to render justice, their studied delays, are an evil; the errors of judges, and the imperfections of jurisprudence, are an evil, and a very serious one. Our laws, so multiplied, so various, so confused, so contradictory, so little understood by the body of the people: the Roman law, which governs us in part; our customary law, in some respects so fine, in others so absurd, and frequently so favourable to oppression; and above all our criminal laws, so formidable to liberty, and so much more important than the civil laws as the reputation and lives of citizens are more important than their property; these laws, so far from being perfect, do not even approach perfection. Crimes are not exactly defined in them; the

the penalties are out of proportion, barbarous, arbitrary, and uncertain: denunciations and accusations often remain secret, to the prejudice of upright conduct, and the extreme danger of truth and innocence, which are thus deprived of defence: the proofs on which sentence is given often lie buried in an office, in which a careless or an artful clerk will make a witness swear to that which never entered his thoughts, or in which he who deposes can advance what he would never dare to affirm if the mode of proceeding were more solemn. Many of our law-proceedings, which seem framed rather to involve in guilt than to discover truth, abound with regulations which are repugnant to reason and humanity.

'Men are imperfect; and hence their decrees may be unjust: but, as men only deal with men, they are obliged mutually to make allowance for their several imperfections. All that can be done to remedy these is to adopt the wisest precautions, such as a knowlege of the human heart and the suggestions of experience recommend, in order to guard against the passions, prejudices, and partialities of judges. It is for this purpose that legal forms have been invented; the object of them is to give to innocence the safe-guard of time, which dissipates prejudices, cools the passions, exposes partiality, and brings the truth more or less to light. These forms are the best basis of our security; and nothing can be more idle than declamation against them. The province of maintaining each individual in or restoring him to the enjoyment of his civil rights, without encroaching on those of others, requires reasonable and profound discussions; and the more on account of the imperfection and complex nature of the laws themselves.'

The confessions of MIRABEAU in these letters prove that irregularities of life generally carry with them their own punishment. In one of them he says:

'I see that all that is most dear to me condemns me. I am convinced that the course which I take is the best, but I am terrified by this opposition between inward conviction and the opinion of my friends; I adhere, however, to my plan, but I experience all the heart-rendings and agitations of mind that are imaginable. Alas! it is too true, my friend, that if talents could render a man wise, I should not have committed so many follies. They *are* committed. It now only remains to expiate them, and to consign them to oblivion by a life which for the future shall be honourable. I shall labour indefatigably for that purpose: but I assure you that I have never so sincerely deplored these faults, as since I have seen how easily they are committed and with what difficulty they are repaired.'

While soliciting a reconciliation with his wife, he writes thus to her:

'I should little feel your value, if I could forget that you are united to me by indissoluble ties; and I know not what secret sentiment it is that tells me, that you are not displeased at my not forgetting it. I avow, then, and I glory in it, that you are in my eyes the most precious property, and the only one which can in future embellish

lish my life, distracted as it has been by errors and reverses. Let it excite no astonishment that I narrowly watch over that which is most dear to me, over the only source of consolation which fate and my offences have left me. Allow me no longer to remain in doubt in regard to your health. My father and uncle are equally desirous with myself to be informed of it. When I witness their sensibility in regard to you, and to all that respects you, and when I call to mind your love for your duty and your desire to please, I am unable to explain why all their letters remain unanswered, and I am lost in sorrow. Live happy, and believe that your happiness is the object of my most ardent wishes, since I can only be happy through you, and by seeing you happy.'

The moral deformities of this extraordinary man were equalled only by his vast talents. All this caressing, when contrasted with his past behaviour, is in the highest degree mean: but what must be our detestation of his conduct, when we perceive that all these professions are hypocritical, and are made solely in order to get into his hands the fortune of his injured and insulted wife? Various other passages, of the same kind with that which is first inserted, might be selected, did not the knavery which we feel to have been the basis of all these attempts disgust us more than the ability and address displayed in them can delight. One or two more specimens, however, we shall submit to the reader:

'During eight years have we lived separate. This period has given experience to my youth. I can with difficulty believe that eight years of misfortune, itself a sacred title with tender hearts, have lost me your affection. Consult it, take the advice of your best friends, those of your family, those who are attached to yourself, those who have no interest to separate and embroil us, and to set us one against the other. But it is by descending within yourself, by listening to the voice of conscience, of justice, and of the generosity of your nature, that you will see all the enormity of the attempt to sever yourself from your husband;—the man of your choice, with whom you lived two years, to whom you have written letters worthy of yourself, and who has not seen you since he received those testimonies of your tenderness;—the father of your child, of that child over whom for eighteen months you shed tears. And why should you think of such a proceeding? Is it because I have debts, of which there would be none were it not that the arrangement of them is subject to forms requiring delay? Is it because your husband has been unfortunate, and most calumniated; or because it has pleased some to regard an accusation, against which a tribunal has decided, as a personal insult to you? Ah! I know you well; your heart scorns the barbarous sophistry, and disavows your pen. You know that the husband whom you chose is not without generosity, elevation, and sensibility. You have yourself said a thousand times that his natural impetuosity, cooled by age, would be succeeded by estimable qualities, which it had kept out of sight. You spoke with more elo-

quence

quence in this way than it becomes me here to repeat. But I ought not to forget your words on those occasions, the precious pledges of your affection and of your esteem. Deign to reflect that, if the menace which they have advised you to hold out * can obtain nothing from me, your tenderness, your remonstrances, and your gentleness were rarely refused any thing by me, and never will be in future.'

The audacity and shallow sophistry of this plausible and artful epistle need not be pointed out to those who are acquainted with the history of the profligate Comte.

In arguing the question of separation, he displays those great abilities, that deep insight into the nature of man and the structure of society, and those enlarged views on the subject of government, which astonished Europe in the speeches that were uttered in the Hall of the National Assembly. In many parts of this volume, the talents of MIRABEAU are manifested in all their vast extent; and numerous apostrophes occur that do not yield to any of those which, at a subsequent period, raised him so high in the annals of fame as a ready and powerful orator. It has been said of him "that he ought never to have lived at all, or to have lived longer." Having consummated the overthrow of a government, he died before he had completed the more difficult task of establishing another; to which task, most arduous as it was, many have thought that his courage, his firmness, and his capacity, would have proved equal. If such were the case, never did a man live whose premature death the world had so much cause to lament.

Jo.

ART VIII. *Authentische Darstellung des Verhältnisses zwischen England und Spanien, &c.; i. e.* An Authentic Statement of the Relations between England and Spain, before and at the Rupture between those two Powers. By FREDERIC DE GENTZ. 8vo. pp. 552. St. Petersburg 1806.

WHEN in times of supineness or delusion, a man of talents perseveringly opposes the torrent which, unresisted, seems to carry with it all around him, or dares to arouse his contemporaries from their lethargy or despondency to a sense of their real interest and duty, he has a full claim to our distinction, whatever may be the success of his exertions. On this principle, independently of the natural partiality which we must feel for any one who warmly espouses the cause of our own country, it is impossible for us to withhold our esteem from Baron

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* A sentence of separation, which Madame *de Mirabeau* afterward succeeded in obtaining.

GENTZ, whose former labours are already known to our readers; and who, during a most important period, while the cabinets and the people of the continent were either seized by apathy, or deceived by hired partizans, has been constantly endeavouring to disperse the mist of delusion, and to kindle the latent spark of patriotism in the breasts of his countrymen. In most of his literary productions, the Baron has shewn himself peculiarly desirous of removing those prejudices against Great Britain, which, by a concurrence of a variety of circumstances, and through the artful industry of the French government, have spread with increasing rapidity through all those states which are more or less under the influence of France. Besides the laudable wish to vindicate truth and justice against falsehood and oppression, he probably supposed that nothing would more effectually check the influence of France, than the support of that of Great Britain; and that by standing forwards as the champion of the latter, he could, in the most powerful manner, become the benefactor of his countrymen. If we be correct in this conjecture, however, we must entertain great doubts of the prudence of such a proceeding, in the present state of opinion and feeling on the continent. We are convinced by attentive observation that, though the tyranny and ambition of France are secretly abhorred, yet the repeated coalitions fostered (if not entirely created) by British subsidies, and the frequently oppressive dependence on England in a commercial view, have produced a deeply rooted dislike of British politics; and that consequently it is not adviseable to remind the people that they must take part with Great Britain, in order to liberate themselves from the dominion of her rival. No writer, we are persuaded, will be able to make much impression on the public mind in Germany, who betrays any design of supporting one of the contending parties in order to arraign the other. We therefore perceive with regret, on account of our good wishes for the success of Baron G.'s exertions, that he has not kept clear of all suspicion that it is his decided intention to plead the cause of our Government in every respect; and that he has sometimes indulged in a degree of warmth of expression, which the soundness of his arguments does not require, and which, we fear, will be very far from promoting his laudable intentions.

Indeed, when a long succession of unfortunate events and ill-judged measures has yearly rendered more improbable the completion of the author's ardent and patriotic wish, and has nearly ruined a cause which he had zealously espoused, it is scarcely surprising that his mind should become gradually less moderate, and should betray that bitterness which is the usual effect of repeated

peated disappointments. Yet, in the present state of things in Germany, when 'the minds of men have been blunted by the daily renewed spectacle of triumphant crimes, wearied by calamities, and dejected by fears of the future,' he who would, with any hope of success, resist the formidable enemy, but cannot oppose in every respect the same powerful means which the other employs, must avoid even the appearance of an attempt to cope with him in the use of weapons to which the hand of political power can give much additional strength. If a conqueror, at the head of an army, descends to calumny and virulence in manifestoes and newspapers, the private individual, who attempts to defeat his purposes by exposing the falsehood of his assertions, ought to trust entirely to the sure effect of plain truth and moderation. We are, however, very far from insinuating that Baron G., in the work now under review, has substituted invectives for argument, or adopted the tone of a writer in the *Moniteur*; it is only occasionally that his expressions have a more personal application than, we think, is conducive to the effect which he wishes to produce.

In giving this *Authentic Statement of the Relations between Great Britain and Spain*, to the public, its author had principally two objects in view; 1st, to vindicate England against the allegations of bad faith and selfishness, which at the commencement of the war with Spain were made against her: and 2dly, to expose, in one very remarkable instance, the falsehood and vile intentions of the political articles in the French official journal. To make a fair representation of the facts that led to a rupture with Spain was highly meritorious on the continent; where, perhaps, never before prevailed so general and at first view so well founded an indignation at the conduct of the British ministry; which seized even the warmest friends of England, and which, when carefully nourished by the arts of French representation, made the treacheries of France appear the less dark by the side of the apparent faithlessness of her opponent. It is to be regretted that this statement of the real nature of the case appeared so late as the year 1806: but this delay has arisen from the difficulty of finding a publisher in Germany; for it was written in the beginning of the year 1805, but no German censor ventured to let it pass through the press, and its author disdained the idea of suffering it to steal into the world in the dark, like an anonymous libel.—The second object of this publication appears likewise highly important, when it is considered that almost all the political periodical publications of the continent have been, for a long time, under the controul of France, and copy the articles of the *Moniteur*, without venturing to add a single remark that might

might lead to a fair appreciation of their merits. So important in M. GENTZ's estimation is that sort of newspaper warfare which the French government has now for years been carrying on, and in which a sovereign is himself an avowed writer of political articles, that he devotes fifty pages of his introduction to a digression on that subject; and they form not the least interesting or least useful part of the volume. He gives an historical account of the origin of this new practice; shews how the French revolution destroyed that desirable external complaisance which, till then, governments had almost always preserved towards each other; and marks the period at which the head of the French nation began, after having laid heavy fetters on the press in general, personally to make use, in the midst of peace, of weapons which formerly were regarded only as the resort of the weak against a powerful oppressor. These considerations lead to a vindication of the British government against the reproach of similar practices in ministerial papers; and the author endeavours to convince his countrymen that the articles in these papers are by no means to be compared to the official communications of the *Moniteur*, but must be viewed as merely private reports or opinions. After having commented on the matter and form of the French official journal, he adds:

'If this unnatural state of things, this dangerous mixture of power, this extreme abuse of literary licentiousness, engrafted on military force,—a sovereign entering the lists with the writers of news papers,—a writer of a newspaper, before whom kings tremble;—if this perverted and perverting system cannot be entirely annihilated, Europe cannot hope for peace. At present, when all is shaken and torn, when insecurity and confusion universally prevail, anxiety respecting the future is so great, that the heaviest and most pressing evil conceals from our view that which seems to be subordinate. But if a more fortunate constellation should arise, or the antient spirit and strength of so many nations, now humbled and degraded, shall once more be roused, and a way out of this labyrinth be discovered;—should the dignity of states be re-established, and the balance of power restored;—then let those, whom Providence may select to produce such a glorious regeneration, not forget that their work will remain incomplete, while a sovereign in Europe can with impunity be a writer of libels.'

The Statement of the Relations between Great Britain and Spain is an examination of, and reasoning on, the correspondence which was laid before parliament; and a translation of which, chronologically arranged, forms almost the second half of the volume. It is endeavoured to shew that, in every stage of the long and frequently intricate negociations which preceded the rupture, the British government acted not only with justice,

justice, but with great forbearance and moderation. Not in a single point does Baron G. admit that either of the administrations, which acted a part in those negotiations, gave reason for reproach; and he regrets that, even in the British senate, a doubt should have been expressed respecting the propriety of their conduct. The charge of temporizing he repels in their name by referring to the impossibility that any person, except the ministers themselves, could judge fairly on the propriety of submitting for a time to what would be a just ground of war; a principle which, if extended to its full length, would be little relished in this country. The seizure of the register ships, which was the principal cause of the cry against England, is defended with great skill; and we shall rejoice if all the readers of this publication should be as strongly convinced by the author's arguments, as he himself was, that not one of the many reproaches on that subject is found to be consistent when examined before an impartial tribunal.

To those who plead for Spain on the ground of compassion for her dependent situation, this able writer replies by the following general reasoning:

'It is clear that it would be strange political philosophy to suffer Great Britain to be ruined because Spain is fallen. But the mistaken humanity of those who diffuse such a maxim deserves, wherever it is found, much severer criticism. In the misfortune of a state, those evils only can justly attract pity which unavoidably befall it; and those which arise from weakness of conduct must excite very different feelings. Contempt is not sufficient. It may indeed be adequate to imbecility in private life: but when the imbecile man has the temerity to appear on that important scene on which every step affects the whole, and every step is decisive of the fate of nations, even to distant generations, he becomes as amenable to our hostility as the villain; and if, conscious of his weakness, he conducts the state to its ruin, he becomes the most execrable of human beings. That a state, in the situation of Spain, should immediately enter into a war against superior power, like that which the enervated policy of courts and the contemptible supineness of the age had thrown into the hands of France, nobody can expect: but when we see the sovereign of an antient and venerable monarchy, the head of a high minded people, the possessor of half a quarter of the globe and of all the treasures which it contains, draw his own shackles closer, and offer his hand to his oppressor,—when none of his motions remain free,—when the nod of a French agent is his supreme law,—when before the omnipotence of the foreign lawgiver the last attributes of an independent government vanish,—shall we still speak of due regard? shall his ministers still be treated with tenderness? and was it fair that England should forego even the smallest advantage, because men like these did not possess the courage to set bounds to the ruin of their country?'

M. DE GENTZ is of opinion that a formal declaration of war, under the persent circumstances and relations of the nations of Europe, is an optional ceremony not at all times either practicable or necessary; so that it should now be proved, not why such a declaration might have been omitted, but why, from the peculiar nature of the case, it ought to have been made. The charge brought both in this country and abroad, against the British ministers, that they had mixed hostilities with peaceable negotiations, is turned into a subject of approbation, and gives rise to these remarks:

'It is an undoubted truth, the result of history, that the boundary which divides peace and war is the most abrupt among nations which are in the lowest state of civilization, and becomes smoother as they rise in refinement and as the science of politics advances more towards perfection. Among the nations of antiquity, peace and war were separated as it were by a brazen wall; and no idea could have been formed in Greece or Rome of a congress for peace, commenced under the din of arms, and continued for years within the view of bloody combats. The dawn of a more liberal intercourse between all the nations of Europe, in the middle ages, notwithstanding innumerable occasions for war, had already created a lenient and conciliating principle, and a more gentle transition from hostilities to reconciliation; for in the midst of contest, common maxims and manners, the prescriptions of a common religion, and the spirit of a common chivalry, invited the princes and heroes of those times to an amicable approximation, and established a mutual understanding calculated to shorten hostile feelings, and to facilitate the return of peace. But to preserve, during the whole duration of hostilities, the prospect of accommodation, to place diplomatic negotiations constantly by the side of military operations, to arrange even these with an uninterrupted provident view to the interest of the state after the restoration of tranquillity, in short, to melt peace and war together as far as this is possible, was left to the great perfection which the art of policy has acquired in modern times. By this ingenious union and interweaving of things apparently incompatible, war has, in a much higher degree than formerly, been subject to a regular calculation, less blind, less violent, and less hopeless; and whatever apprehension of injurious effects, in some points of view, this important invention may excite, yet on the whole it was undoubtedly one of the most extensive and powerful steps in the progress of general civilization. After it had been proved by experience that a negotiation for peace might begin in the midst of a war, without a previous suspension of hostilities, it could not escape the attention of the rulers of nations, that negotiations arranged before the commencement of a war might also be continued notwithstanding hostile operations. The idea of beginning hostilities without breaking off mutual intercourse and communication, to commence a partial war only, and to use a first success merely to support pacification, this idea has not in the present case been applied for the first time; and

and if it had originated with the British ministers, they would have no reason to be ashamed of their invention.'

The readiness with which the calumnies of the *Moniteur* were received and credited almost throughout Europe, and the eagerness with which political writers on the continent joined in painting English policy in the darkest colours, appear to this author to betray the spirit of the period; and to confirm the malancholy truth, 'that in times like the present, when a colossal tyranny, embracing and penetrating every thing, crushes individuals as well as nations, fetters thoughts as well as motions, and is intent on destroying for ever all that is fair and just in opinion and sentiment, as it has destroyed it in resolution and in action,—that in such times of despair nothing can be gained by moderation and forbearance.'

We have thus furnished our readers with a view of the object and reasonings of M. Gentz. Much scope might be taken in commenting on them, and the *pour* and the *contre* would often be urged by contending politicians. Our multifarious duty, however, calls us to other objects; and we must conclude the article by observing that in this work we every where perceive the man, who, far above common writers on politics, takes a comprehensive view of his subject, with which he is intimately acquainted; that he reasons on general and liberal principles; that he has acquired great diplomatic ingenuity; that he states his argument in a plain, simple, and, in general, a fair manner; and that, if his style cannot always bear the test of strict examination, it is free from the common though opposite faults of compositions of this nature, heaviness on the one hand, or affectation of elegance on the other.

Schw.

Art. IX. *Æschyli Dramata quæ supersunt, et deperditorum Fragmenta. Græcè et Latinè recensuit, et brevi annotatione illustravit,* Fridericus Henricus Bothe, *Magdeburgensis.* 8vo. *Lipsiæ.* 1805.

This work comprises, in the following order, the Greek life of Æschylus, and the δραμάτων κατάλογος; the tragedies, with a Latin translation at the bottom of the page; the fragments, also translated; short notes to the plays and fragments; a *conspectus metricus*, *i. e.* the metrical name of each verse; and a short *Index Rerum.* The whole is contained in one moderate octavo, the typography of which is executed with decent correctness, and some neatness, if allowance be made for a few fopperies, such as are common in German printing:—the fine paper copies are even handsome.

M. Bothe's professed design is to exhibit a correct text, with short explanations of the most difficult passages; and the book is intended for the use of students, and of such polite scholars as are apt to shrink from the perusal of bulky volumes. In the explanatory part, *Schutz* is followed: but in the restitution of the text, and the arrangement of the metres, much remained to be done, even after the labours of that editor and of M. *Herman*. '*Tentavi igitur*,' says M. Bothe, '*audacius fortasse quam felicius, tentavi certe, verborum auctoritatem ubique explorando, interpretamenta, quæ magis propria nostra est provincia, expungendo, denique metra, præsertim chorica, exigendo ad sensum pulcri historicamque veritatem. Quæ utcunque mihi cesserit opera* (*multum autem de esse ad perfectionem, ipse sentio*); *viam certe muniisse dicar, qua nisi alii meliores perrexerint, nihil in hoc genere præstari poterit lævigatum et quasi omnibus numeris absolutum. Scribebam Berolini, mense Maio* clɔlɔcccv.' The substance of the whole preface is here given. Not a word is said of the *subsidia* which are used; *Schutz*'s first edition is M. Bothe's repository of facts; Stanley's notes, *Schutz*'s second edition, and the Glasgow folio, are occasionally quoted; the last probably at second-hand from *Schutz*.

That great innovations would be made in the text was to be expected from the above quotation: but that such innovations, as M. Bothe has introduced, could be ventured by any editor, would before the perusal of this book have been pronounced impossible. Few passages escape without a conjecture: every conjecture is admitted into the text; and the boldness of the alterations is quite as remarkable as their number. This unbounded licence renders it difficult for the mature scholar, and impossible for the student, to read the book with any degree of security; and had the text been undeserving of much reprehension, the defects of the notes would alone have disqualified the work from being, what it professes to be, a manual for the general reader. The readings which are adopted from others are seldom recorded; and even the editor, conjectures are sometimes unnoticed, in direct violation of the obvious duty of every one who revises an antient author. Another fault of the notes is their extreme jejuneness. Sometimes a quotation does not appear for pages together, and the absence of all learned illustration is poorly compensated by a few *formulæ*, *vulgo*, *inepte*, *inconcinne*, *corrupte*, *male*, in which M. Bothe commonly passes sentence on the readings that have the misfortune of displeasing him.—His chief attention has been given to the expulsion of glosses, and the restitution of the metre; and to the accomplishment of this design he cheerfully sacrifices whole verses in some abundance, besides clauses

and

and half lines innumerable. He is persuaded that *lacunæ* in antient authors are for the most part imaginary; and accordingly, if a *strophe* or *antistrophe* be a little longer than its fellow, the excess is sure of being amputated without mercy. A doctrine so curious in itself, and so curiously carried into practice, deserves to be given in the author's own words.

Prometheus, V. 885.* Ἦ σοφὸς, ἢ σοφὸς ἦν,
ὃς πρῶτος ἐν γνώμᾳ
τόδ' ἐβάστασε καὶ γλώσσᾳ διεμυθολόγησεν,
ὡς τὸ κηδεῦσαι καθ' ἑαυτὸν ἀριστεύει μακρῷ.

The beginning of the *antistrophe* is this:

Μήποτε, μήποτέ μ' ὦ
Μοῖραι * * *
λεχέων Διὸς εὐνάτειραν ἴδ·ισθε πέλουσαν,
μηδὲ πλαθέιην γαμέτᾳ τινὶ τῶν ἐξ οὐρανο͂.

In the new edition, we read,

Ἦ σοφὸς ὃς πρῶτος τόδ' ἐβάστασε
καὶ γλώσσα ———
Μήποτέ μ' ὦ Μοῖραι λεχέων Διὸς
εὐνάτειραν ———

V. 875 (885) V. [this V. means *vulgo*, i. e. *Schutz*'s 1st ed.]
Ἦ σοφὸς, ἢ σοφὸς ἦν
ὃς πρῶτος ἐν γνώμᾳ τόδ' ἐβάστασε, etc.

'*quibuscum comparata antistrophica Heathio aliisque videbantur lacunosa: quod non est: nam et verba ἢ σοφὸς et in antistropha μήποτε inutiliter repetuntur, et ἦν eleganter aberit; βαστάζειν autem per se quoque ponderare quid animo significat, ut ἐν γνώμᾳ pro glossemate recte habeatur.*

'Tenendum vero omnino illud est poëtarum, præsertim Tragicorum, interpreti, sententiis quidem locorum integris, ubi metræ laborare videantur, non tam cogitandum esse de defectibus quam de interpolationibus, quibus scatent utriusque linguæ carmina et scripta, sed magis Græcæ.'

This canon is promulgated on a very unfortunate occasion: for the structure of the sentence requires that ἐν γνώμᾳ should be retained to balance γλώσσᾳ; and it happens that Aristo-

* Our references, throughout this article, are made to the Greek and Latin edition in two volumes small octavo, published in the last year, but printed at Glasgow in 1794, under the direction of Mr. Porson —The Glasgow *folio*, 1795, is nothing but a surreptitious and imperfect copy of the text of this edition. See M. R. Feb. 1796. It is deeply to be regretted that the notes have not appeared: for we have no hesitation in avowing our decided opinion that the corrections already published, admirable and unrivalled as they are, exhibit only an imperfect specimen of Mr. Porson's atchievements in restoring the text of Æschylus.

phanes has alluded to the verse, so as to demolish the new reading: Vesp. 724.

Ἦ που ΣΟΦΟΣ ἦν Ὅστις ἔφασκεν, Πρὶν ἂν ἀμφοῖν μῦθον ἀκούσῃς, οὐκ ἄν δικάσαις.

It is not possible to follow M. BOTHE in many of his rambles; and it would be unpardonable to dwell too minutely on a work, the merits of which it is easy to enable our learned readers to appreciate by a few samples.

Prom. V. 93. δέρχθηθ' οἵαις αἰκίαισιν
διακναιόμενος τὸν μυριετῆ
χρόνον ἀθλεύσω. τοιόνδ' ὁ νέος
ταγὸς μακάρων ἐξεύρ' ἐπ' ἐμοὶ
δεσμὸν ἀεικῆ.
Φεῦ φεῦ τὸ παρὸν κ. τ. λ.

'B. οἵαιτιν ἐν αἰκίαις.
93. V Δ. οἵαις αἰκίαισι. *Porsonus: αἰκίαισιν ut aliquo saltem modo servaretur metrum. Sed talem versum* (anapæsticum an spondaicum nescias) *tam elumbem, omnique gratia, imo* cæsura carentem, *num tulissent aures Græcæ? Ita v.* 168. κρατεραῖς ἐν γυιοπέδαις αἰκιζομένου.'

Anapæsticum an spondaicum nescias. If so, the company, in which the verse is found, determines its metre. If it *may be* an anapæstic, and it be found among anapæstics, it *is* an anapæstic.—*Num tulissent aures Græcæ?* Let Dionysius of Halicarnassus * answer the question. Σπονδεῖος ἀξίωμα ἔχει καὶ σεμνότητα πολλήν· παράδειγμα δὲ αὐτοῦ τόδε, Ποίαν δῆθ' ὁρμάσω, ταύταν ἢ κείναν; words clearly taken from tragic anapæstics.

In the present instance, spondees are peculiarly well introduced, since the slowness of the measure exactly suits the solemnity of the speech.

Cæsura carentem.—This observation is a greater curiosity than the last. An anapæstic verse is censured, because it has no *cæsura*. Now the *Prometheus*, if our computation be right, contains one hundred and twenty-two dimeters and monometers; of which one hundred and one are as much without *cæsura* as the verse in question: so that if M. BOTHE be consistent with himself, he must alter these hundred and one, or five verses out of every six. To make the case still stronger, of the hundred and twenty-two lines, not one has a *cæsura* at the end of a dipodia, such as

δίρχθηθ' οἵαισ | ιν ἐν αἰκίαις.

This does indeed sometimes occur; *Agam.* 1343.

* *De Struct. Orat. T. II. p. 29. ed. Hudson, ex. emend. R. Porsoni ad Eurip. Hec.* 165.

τίς ἄν εὔξαιτο ἑροτῶν ἀσινεῖ
δαίμονι Φῦναι, τάδ' ἀκούων;

M. BOTHE publishes,

——— τίς ἄν εὔξαιτο
ἑροτὸς ὢν, ἀσινεῖ——— *violata synaphea.*

Some such supplement as τίς ποτ' ἄν——— or φεῦ, τίς ἄν— is clearly required:— but, though such *cæsuræ* are sometimes found, they should never be introduced *ex emendatione*, except from unavoidable necessity;—for all *cæsuræ*, as every one but M. BOTHE knows, are defects in anapæstics.

These observations are applicable to V. 122, τὴν Διὸς αὐλὸν ἴσοι νεῦσιν, which the editor pronounces to be *nullis numeris, ambiguoque metro*, and alters to—αὔλειον ἐσοιχνεῦσιν.

V. 94—7. διακναίομενος is made to constitute a monometer, and the rest of the sentence to form three dimeters. On this exploit M. BOTHE thus exults:

'97. *Verba* δεσμὸν ἀεικῆ *vulgo singulum versum constituunt, anapæsticum monometrum, reliquis hujusmodi versiculis, qui hic leguntur, in dimetrorum formam redactis; in quo peccasse librarios, nativus cogitationum cum metris consensus, a nobis jam restitutus, docet. Præstat igitur reponere, secundum codicem Arundel.* φεῦ, φεῦ τὸ παρὸν *pro vulgato* ἀὶ ἀὶ τὸ π., ne versus hiet.'

The whole system being composed by the poet as one verse, the division of it into dimeters, monometers, and paræmiacs, is purely arbitrary, and a matter of mere convenience. We shall therefore not object to the new arrangement; and φεῦ φεῦ, also, is certainly right:—but it is curious to observe how impossible it is for M. BOTHE, even when he happens to be correct in the main, to avoid some accidental error. '*Præstat* igitur *reponere* φεῦ φεῦ, ne versus hiet;' as if a *hiatus* were more allowable at the end of a monometer than of a dimeter. If the whole system be one verse, of what consequence can it be, as to any metrical question, into how many lines an editor is pleased to divide it?—Φεῦ, φεῦ, moreover, had been already restored by Mr. Porson.

V. 153. τοῦ νεκροδέγμονος ἐ'ς ἀπέραντον—
156. μήτα τις ἄλλος τοῖς δ' ἐπεγκθει.

'155. 158. (153. 156.) *His et similibus tum Æschyli tum aliorum versibus quam plurimis intelligitur, dactylicos versus rite immisceri anapæsticis, quis enim tales, quales hi sunt, pro anapæsticis venditet?*'

Another new canon;—*No verse can be anapæstic which is composed of dactyls, or of dactyls and spondees.*—1. Since dactyls and spondees are introduced into anapæstics, in any number,

and in any order, must it not sometimes happen, from the very nature of the metre, that these feet will exclusively occupy a whole verse? 2. The anapæstic system, from its continuous nature, can no more permit a dactylic verse to be thrust into it, than any verse (suppose an iambic trimeter) can be cleft asunder by the intrusion of a verse of some other metre into the middle of it. 3. If the last objection did not apply, the intermixture of dactylics and anapæstics would make an intolerable confusion in the *rythmus* and the music. 4. The position of the * *ictus* or *accentus metricus* clearly distinguishes these anapæstics from dactylics. Thus the verses ought to be read †:

τοῦ νέκροδεγμένος εἰς ἄπεραντόν—
μητέ τις ἄλλος τοισδ' ἐπεγηθεί.

Had they been dactylics, thus:

τοῦ νεκροδέγμονος εἰς ἀπεράντου—
μήτε τις ἄλλος τοίσδ' ἐπεγήθει.

This consideration also takes away the ambiguity in V. V. 93, 122.

5. The sole reason on which the new *canon* is founded is, that the verses have the same feet as dactylic tetrameters.—Now the self-same line may often be scanned several ways; so that the true metre can only be determined by that of the adjoining verses.

The preceding extracts sufficiently shew the extent of M. Bothe's metrical skill.—He shall therefore be left in peace to *reduce the choruses to a sense of the beautiful, and to historical truth.* Two luculent specimens, however, must be given:—

Prom. 568. Io is introduced in an agony of madness and pain:—in which comfortable situation she is made to sing out, in *iamb. tetram. cat.*

εἰδωλον Ἄργου γηγενοῦς ἄλευε, Δᾶ! φοβοῦμαι—

which is a metre entirely comic, and scarcely used by comedy herself, except in her easiest and jolliest moments.—It is *meant* to occur elsewhere in this new Æschylus; Prom. 431, 2. (424. *Both.*)

Ὃς αἰὲν ὑπέροχον σθένος νώτοις ὑποσπίζει.

This certainly is as good a verse as

τῇ παιδὶ τοὺς αὐλοὺς ἐχρῆν ἥδη προχείρους εἶναι,

---

* On the subject of the *ictus metricus*, or *arsis*, see Bentley's Schediasm on the metres of Terence, and Dawes, Sect. V. init.

† The accents are omitted, and the *ictus metricus* only is marked, to avoid confusion.

or

or——

ποῦ δὴ μέθυ ἤδη γέγονε καὶ πίνοντες ἤδη πόρρω.

Prometh. V. 235,6.

ἐγὼ δε τίλμαις ἐξερυσάμην Cροτοὺς
τοῦ μὴ διαῤῥαισθέντας εἰς Αἴδου μολεῖν.

'235. *Me quoque vexari fateor asyndeto verborum* ἐτόλμησ' (*v. enim legitur* ἐγὼ δ' ἐτόλμησ') *et* ἐξερυσάμην, *nec quid reprehendatur Victorii et Canteri lectio* τολμῆς *i. e.* τολμήεις, *video, quæ proxime ad codicum scripturam accedit. Prætuli tamen* τόλμαις.'

First, let us see the variations.

δὲ τίλμης *Ald. Rob. MSS. Turnebi et Stephani, MS. unus Brunckii.*

δὲ τολμῆς *Turn. Steph. Cant. Stanl. quidam apud schol.*

δὲ τόλμας *unus MS. Brunckii.*

δ' ἐτόλμησ' *quidam apud Schol. edd. Brunck. Schutz.* 1. 2. *Pors. et sic conjecerat Valck. ad Phæn.* 856.

It appears, then, that ἐτόλμησ', which from the note would be concluded to be the MS. lection, is supported by no authority but the various reading of the scholiast.—*Nec quid reprehendatur* τόλμης *video, quod proxime ad codicum scripturam accedit.* Why then reject it? Is it *because* it approaches to the MS. reading? [M. BOTHE should have said which *was* in part of the MSS.]——It is for this reason, or for none. Why is ἐτόλμησ', after it had been eagerly adopted by the other editors, driven out of this Æschylus?—On account of the *asyndeton*; the very thing which gives life and vigour to the passage. *Schutz* very properly observes, *In* ἐτόλμησα—ἐξερυσάμην *asyndeton est, fervorem animi ex merito gloriantis prodit.* "Such unconnected sentences sometimes occur; and commonly afford the transcribers [and editors] an opportunity for blundering. In Hecuba, 1194, is the following verse:

" κακῶς ἀπώλοντο, κοὔτις ἐξήλυξέ πω.——

" The following is surely the true reading:

" κακῶς ἀπώλοντ'·—οὔτις ἐξήλυξέ πω." *

V. 353,4. Ἑκατόγκαρηνον πρὸς βίαν χειρούμενον
Τυφῶνα θοῦρον, πᾶσ' ὃς ἀντέστη θεοῖς.

Thus M. BOTHE.—ἑκατογκάρηνον is *Pauw*'s emendation for ἑκατονταπάρηνον; and πᾶσ' is Stanley's alteration for πᾶσιν.—No mention is made of either variation.—ἑκατογκάρηνον is certainly true, and had been printed by Dr. Morell, Mr. Porson,

* Monthly Rev. July 1789, p. 15. Article *Glasse's Sampson Agonistes.*

and

and M. *Schutz* in his second edition. In his first, he follows *Brunck*, who in course retains the double anapæst. There are two passages of Aristophanes*, in which precisely the same error has been corrected from MSS.—*Nub.* 336. ed. Brunck,

πλοκάμους θ' ἑκατογκεφαλα Τυφῶ, πρημαινούσας τε Θυέλλας.

Ran. 473.

Ἔχιδνά θ' ἑκατογκέφαλος, ἢ τα σπλάγχνα σου.

The old editions have ἑκατοντακεφάλα and ἑκατοντακέφαλος against the metre† in both places.—As for πᾶσι, it is certainly wrong. The *iota* in the dative plural is never elided by the Attic Poets. See Prof. Porson's Appendix to Toup's Emendations, p. 450, and Monthly Rev. Sept. 1789, p. 244, article *Glasse's Samson Agonistes.*

V. 421. Αραβίας τ' ἄρειον ἄνθος,
ὑψίκρημνόν θ' οἳ πόλισμα
Καυκασου πέλας νέμονται.
B.— ἀριβίας τ' ἄρειον ἄνθος,
ὑψίκρημνον οἳ πύλωμα
Καυκάσου, πέλας, νέμονται.

' 416. (421. Pors.) *Arabiæ commemorationem ceterorum, qui hic nominantur, situi locorum haud convenire, recte monuit Char. Schützius. Equidem una literula* τοῦ Αραβίας *mutata reponendoque* πύλωμα *pro* πόλισμα

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* *Brunck* is silent respecting the present verses in his notes to Aristophanes. In his note to Prometh. 265. he says, *In* v. 253. *scribere potuisset poëta* ἑκατονκάρηνον *vel* ἑκατονταίκρανον:——*Sed sic interpolati versus nihilo gratius aures meas accidunt.*——This is not very consistent with the concession made by this critic, that the Tragic Poets avoided the anapæsts as much as they could:—for, if so, Æschylus *did* avoid the anapæst in this verse.

† M. *Herman*, in his edition of the *Nubes*, prints ἑκατονταικεφαλα, perhaps from inadvertency.——The verse from the *Ranæ* is wrong, because an anapæst follows a dactyl. Dawes, p. 250. ed. Ox. It is equally true that an anapæst cannot follow a tribrach.—This latter rule M. *Herman*, *De Metris*, p. 158. attempts to controvert, by quoting thirteen instances from *Brunck*'s Aristophanes: but there are scarcely three of the whole number that M. *Herman*, as we believe, has not by this time given up.—In the expected republication of the *Metres*, no such instances as the following will, we trust, be produced:——

Av. 108. ποδαπὼ τὸ γένος;—ὅθεν αἱ τριήρεις αἱ καλαί.
1506. ἀπὸ γὰρ ὀλεῖσεις, ἐμ' ἐνθάδ' ὁ Ζεὺς ὄψεται.
1693. ἀλλὰ γαμικὴν χλανίδα διδότω τις δεῦρό μοι.
Equit. 134. κρατεῖν, ἕως ἄλλ' ἕτερος ἀνὴρ ϐδελυρώτερος.
read, ὅθεν τρ.—ὀλεῖς—δότω—ἀνὴρ ἕτερος.
Equit 328. Ἀλλ' ἐφάνη γὰρ ΑΝΗΡ ΕΤΕΡΟΣ πολὺ ΣΟΥ ΜΙΑΡΩΤΕΡΟΣ.

restituere

restituere poëtæ manum videor. Ἀριβίας, *formatum ut* αἰνοβίας *sonat fortissimum, quod pulcre convenit τῷ* Ἄρειον. *Intelliguntur autem proculdubio Sauromatæ,*' &c.

1. All the *agreement of* ἀριβίας *with* ἄρειον is that it makes[a] tautology. 2. It is not so much as pretended that ἀριβίας is Greek, bnt only that it might have been Greek; and even this is not proved: for αἰνοβίας, a compound of βία with an *adjective*, will not justify ἀριβίας, a compound of βία with a *particle*. 3. If ἀριβίας did exist, it was masculine; as αἰνοβίας, εὐρυβίας, παμβίας;—joined therefore to ἄνθος, it makes the grandest solecism that can be conceived. 4. As if these outrages on sense and language were not sufficient, two adjectives, ἀριβίας and ἄρειον, one *masculine*, the other *neuter*, are made to agree with the same substantive.

V. 543. ἰδίᾳ γνώμῃ σέβει
Θνατοὺς ἄγαν, Προμηθεῦ.
B.— εὐθυόγνωμος σεβει —i. e. *benevolus, sincerus.*

Such a word as εὐθυόγνωμος never did nor could exist. A compound of εὐθὺς and γνώμη would have been εὐθύγνωμος.—The old reading is defended by V. 402,3. ἀμέγαρτα γὰρ τάδε Ζεὺς ἰδίοις νόμοις κρατύνων, which expression is synonymous with παρ' ἑαυτῷ τὸ δίκαιον ἔχων Ζεύς, V. 186.

V. 637. ὡς τἀποκλαῦσαι κἀποδύρεσθαι τύχας
ἐνταῦθ', ὅπη μέλλει τὶς οἴσεσθαι δάκρυ
πρὸς τῶν κλυόντων, ἀξίαν τριβὴν ἔχει.
637. ὡς ἀποκλαυσαι. *Ald. Rob. Steph. Canter. Stanl.*
ὥστ' ἀποκ. *Brunckius ex duobus MSS.*
ὡς τ' ἀποκ. *Turnebus, MS. Stephani.*
ὡς κἀποκ. *Schutz. e MS. Vitcberg. et Stanleii conjectura.*

Mr. Porson's τἀποκλαῦσαι is an emendation so neat and certain, that in course M. Bothe rejects it, and blunders on with κἀποκλαῦσαι.

V. 652,3. ἔξελθε πρὸς Λέρνης ἕλους
λειμῶνα, ποίμνας ἕουσάσεις τε πρὸς πατρός.]
———' B. ἕαρὺν Λ. πίωνης, ἕουστάσεις τε πρὸς πατρός.

' 644. (652. Pors.) V. Λέρνης ἕλους λ., ποίμνας ἕ. *etc. merito hærentibus in App. in* ἕλους, *accedit prava conjunctio verborum.* Λ. ἕαρὺν πο.μνης, *pratum grave armentis*, i. e. *oppletum. Cf. Eurip. Phæn.* 1635. *Ovid. Heroid* 9, 116.'

The verse of the Phœnissæ is this:

οὐ γὰρ τὸ μέν σοι ἕαρὺ κακῶν, τὸ δ' οὐ ἕαρύ.

which in course is brought to prove that ἕαρὺς governs a genitive; so that M. Bothe construes it, οὐ γὰρ τὸ μέν σοι ἐστὶ ἕαρὺ κακῶν, τὸ δ' οὐ ἕαρῦ κακῶν, *tibi enim non aliud quidem plenum*

plenum malis est, aliud autem non plenum malis, — which is thoroughly wrong. The sense is, κακῶν γὰρ οὔ τὸ μέν σοι βαρύ ἐστι, τὸ δ' οὐ βαρύ. *Non enim aliud malum tibi grave est, aliud non grave.* The quotation from Ovid is very facetious:—

" *Fœmina tela tulit Lernæis atra venenis,*
Ferre gravem lana *vix satis apta* colum."

That the words βαθὺν λείμωνα have puzzled the interpreters is true: but explanation and not correction was required.— βαθὺς λειμὼν means, *a rich or fertile pasture. Jul. Pollux*, I. 227. Περὶ γῆς ἀγαθῆς. Γῆ δὲ ἐρεῖς, εὔφορος, εὔπορος, εὔσπορος, εὐήροτος, βαθεῖα. *Eurip. Androm.* 637. *ed. Beck.*

—— πολλάκις δέ τοι
ξηρὰν βαθεῖαν γῆν ἐνίκησε σπορά.
(σπορᾷ *Brunck. ex ed. Lasc. et membr.*)

νειὸς βαθεῖα. *Il.* K. 353. Σ. 547.
λῆϊον βαθύ, *Il.* B. 147. *Odyss.* I. 134.
ὕλη βαθεῖα, *Il.* E. 555. O. 606. Π. 766. Υ. 491. *Od.* P. 316.
βάθος ὕλας. *Theocrit.* VIII. 49.
ξύλοχος βαθεῖα, *Il.* Λ. 415. Φ. 573.
ἄγκεα βαθέα, *Il.* Υ. 490.

Eurip. Hippol. 1137.
ἀστέφανοι δὲ κόραι ἀναπαυλαι
Λατοῦς βαθεῖαν ἀνὰ χλόαν.

Homer Il. I. 151. 293.
Φήρας τε ζαθέας, ἠδ' Ανθειὰν ΒΑΘΥΛΕΙΜΟΝ.

Pindar, Pyth. X. 23. has ΒΑΘΥΛΕΙΜΩΝ.

Etymol. M. p. 185, 35. Βαθύλειμος, ΒΑΘΕΙΣ [*male vulgo* βαθείας] ΛΕΙΜΩΝΑΣ ἔχουσα.

Hesychius. Βαθύλιμον. βαθὺν λιμένα ἔχον. Alberti rightly corrects Βαθύλειμον, ΒΑΘΥΝ ΛΕΙΜΩΝΑ ἔχον, and quotes Homer, Pindar, and the Etymologicum, in support of his correction.— Βάθος λιμένος, however, is mentioned by Pollux, IX. 28.

V. 676. ἧσσον πρὸς εὔποτόν τε Κερχνείας ῥέος,
Λέρνης ἄκρην τε.

B. Κεγχρείας, and ἄκραν τε.—Κεγχρείας is in *Aldus*, four manuscripts, and the Scholiast.

ἄκροντε, *Ald. Rob. Brunckii codex B. pro v. lect.*
ἄκρην τὲ (vel τε) *Turn. Steph. Canter. Stanl. Brunckii codex B. in textu.*
ἄκραν τε *Brunck. e codice A. Schutz.*

Canter conjectures Λέρνης τε κρήνην. *Brunck* remarks:—" *Facile cuivis in mentem venire potuit* Λέρνης κρήνην τε [read Λέρνης τε κρήνην]. *Sed potuit etiam hic fluvius, seu rivus perennis aquæ e vicino et*

et cognomine monte delabi. Nescio an Geographus aut Historicus aliquis montis meminerit. Sed sic se rem habere neganti non credam, nisi qui locorum naturam et situm ipse inspexerit. Λέρνης ϛαθὺς λειμὼν [v. 652.] *convallem designare videtur, cui mons imminere debuit.*"—The argument from v. 652. has been already considered.

This conjecture about the topography of Lerna is, however, confirmed by *Pausanias*, II. 36. p. 198. *ed. Kuhn.* quoted by *Schutz*. The position of τε seems to point out a corruption; and the words ἄκρην τε are marked with an *obelus* in Mr. Porson's edition. *Canter*'s correction is supported by the Scholiast, whose paraphrase runs thus:—ἧσσον, ἀντὶ τοῦ ἧττον, ὥρμων καὶ ἐκινούμην, πρὸς τε τὸν ῥοῦν τ ς Κεγχρης, ἥτις κρήνη ἐστὶν Ἄργους, καὶ πρὸς τὴν Λέρνην ΤΗΝ ΠΗΓΗΝ.—If Λέρνης τε κρήνην was the original reading, the syllable ην may easily have been written once instead of twice; in which case τε ἄκρην, ἄκρην τε, &c. will be the successive supplements of unskilful correctors. Let this, however, and every thing else respecting Æschylus, be left undecided till Mr. Porson's notes appear.

V. 788. Ὅταν περάσῃς ῥεῖθρον ἠπείρων ὅρον,
πρὸς ἀντολὰς φλογωπὰς ἡλιοστιβεῖς * * *
πόντου περῶσα φλοῖσβον, ἔστ' ἂν ἐξίκῃ
πρὸς Γοργόνεια πεδία Κισθήνης, ἵνα
αἱ Φορκίδες ναίουσι.]

B.— Ὅταν, κ. τ. λ.
ποντοπορέουσα φλοῖσβον, αἶστ' ἂν ἐξίκῃ
πρὸς ἀντολὰς φλογῶπας, ἀλλοιοστιβεῖς
πρὸς Γοργόνεια πεδία καὶ στενοῖς, ἵνα κ. τ. λ.

which is thus translated:—'*Tranans fluctus marinos qua via pervenire queas ad lucentes solis ortus, diverso itinere ibis versus Gorgonios campos angustiasque, ubi*, &c.—1. ποντοπορέουσα, an *Ionic* form, is most ignorantly introduced into *Attic* iambics. 2. αἶστ' ἂν ἐξίκῃ, *qua via pervenire queas*, is a solecism: ἄν never governs the subjunctive. 3. ἀλλοιοστιβεῖς is a word fresh coined in M. Bothe's inexhaustible mint. 4. στενοῖς is probably to be construed by some new syntax: for by the old systems it cannot belong to any thing in the sentence.

V. 1084. στρόμβοι δὲ κόνιν
εἰλίσσουσι.]

B.— κόνι—
σμ' εἰλίσσουσι.——κόνισμα, again, is a word of *Bothian* fabrication. —This verse has given *Brunck* and Heath unnecessary trouble. *Brunck* imagines that εἰλίσσουσι was pronounced as if it had an Æolic *digamma* at its beginning. Heath uses his *panacea*, the particle γε, and reads κόνιν γ' εἰλ. Bentley, on Phalaris,

p. 135.

p. 135. rightly observes that the final syllable of κόνιν is long. Æschyl. Suppl. 177.

ὁρῶ κόνιν, ἄναυδον ἄγγελον στρατοῦ.

The *iota* is long in the nominative, V. 780 of the same play:

κόνις ἄτερθε πτερύγων ὀλοίμαν.

which answers to V. 788.

πρόπαρ θανούσας δ' Ἅιδας ἀνάσσοι.

Suppl. 310. Thus Stanley:

ΒΑ. Τ. οὖν ὁ δῖος πόρτις εὔχεται βοός;
ΚΟ. Ἔπαφος ἀληθῶς ῥυσίων ἐπώνυμος,
Λιβύη μέγιστον τῆσδε γῆς καρπουμένη.
ΒΑ. Τίν' οὖν ἔτ' ἄλλον τῆσδε βλάστημον λέγεις;
ΚΟ. Βῆλον δίπαιδα, πατέρα τοὐδ' ἐμοῦ πατρός.
ΒΑ. Τὸ πανσοφον νῦν ὄνομα τοῦτό μοι φράσον.
ΚΟ. Δαναὸς δ' ἀδελφός ἐστι πεντηκοστοπαις.
καὶ τοῦ γε Δαναοῦ τοὔνομ' εὐφώνῳ λόγῳ
Αἴγυπτος.

V. 312. λιβύη μέγιστον γῆς καρπουμένη. *Ald.*
οὖ λιβύη μέγιστον γῆς καρπουμένη. *Rob.*
λιβύη μέγιστον τῆσδε γῆς καρπουμένη. *Turn.*

Steph. Canter.—In *Aldus*, the speeches are not divided: in *Robortellus*, V. V. 311, 312. are given to *Danaus*, in the other editions to the Chorus.—Stanley; "*Versus hic deesse videtur, in quo quæsiverat Pelasgus quæ fuit Epaphi proles.*" *Schutz* takes the hint, and prints,

ΧΟΡΟΣ. Ἔπαφος κ. τ. λ.
ΒΑΣΙΛΕΥΣ. * * * *
ΧΟΡΟΣ. Λιβύη, μεγ. τῆσδε γῆς κ.

Still all is not right: for, *first*, τῆσδε is the supplement of some corrector; *secondly*, the verse will hardly construe; and *lastly*, if it could, it would bring *Libye*, the daughter of *Epaphus*, to *Argos*: which would be false as to fact.—From these difficulties Mr. Porson has freed the text, by an emendation which is very far above all praise:

ΒΑΣ * * * *
ΚΟ. Λιβύη, ΜΕΓΙΣΤΗΣ ΌΝΟΜΑ γῆς καρπουμένη.

The contraction for ὄνομα is ὀν, with or without an *omicron* written over; for ης, a final *sigma* written over the preceding letter: so that, if we write Mr. Porson's corrections in contractions, it will be

Λιβύη μεγίστ͡ ου γ͡ης καρπουμένη;

which differs from the reading of *Aldus* & *Robortellus* only by the superscribed *sigma*.

M. Bothe

M. BOTHE does indeed condescend to accept ὄνομα: but, with his usual scorn of all compromise with the MSS. he thus *re-writes* the speech:—

ΧΟΡΟΣ. Ἔπαφος ἀληθὼς ῥυσίων ἐπώνυμος,
Λιβυης μέγιστον ὄνομα γης καρπούμενος.

This note is given:

'V. *abest* ὄνομα *sententia et metro mancis; addidit verbum,* e codd. MSS. haud dubie petitum, *Porsonus, itaque locum sanavit, non persanavit,* vulgata *quippe* μεγίστης et καρπουμένη non tangens, ὄνομα *periphrasi, ut passim inservit, neque igitur aliud sonant* μέγιστον ὄνομα γῆς *quam* μεγίστην γῆν, *Ægyptum.*'

The text and the note may very safely be trusted with their own refutation. Observe, however, the accuracy of the writer; *vulgatum* μεγιστης *non tangens.* The common reading was not μεγίστης but μέγιστον;—which Mr. Porson *has touched* most effectually! How well is that man calculated for the office of an editor, who sets himself to correct a text without knowing what it is, and, like the *Andabatæ,* lays about him the most fiercely when he goes blindfolded! With regard to the fancy that ὄνομα is a MS. reading, we shall briefly observe that M. BOTHE has clearly the advantage over our Greek Professor: no future editor will ever rob *him* of his conjectures, in order to give them to the MSS.—As for *Schutz,* he qualifies ὄνομα with an *optime* in his first edition: in his second, he puts it into the text with this note:—μέγιστον τῆσδε γῆς] μεγίστης ὄνομα γῆς *St.* i. e. *my text has* μέγιστον τῆσδε γῆς;—the very reverse of which is true, and might possibly be meant to be written:—but Mr. Porson's name should have been mentioned.—Throughout his second edition, *Schutz* unblushingly pillages the Glasgow text of its best readings. One instance, only, shall be given at present: but it is a decisive instance:—*Sept. contra Theb.* 803.

ΧΟΡ. Τί δ' ἐστὶ πρᾶγος νεήκοτον πόλει παρόν;
ΑΓΓ. [Πόλις σέσωσται, βασιλέες δ' ὁμόσποροι]
Ἄνδρες τεθνᾶσιν ἐκ χερῶν αὐτοκτόνων.
ΧΟΡ. Τίνες;—

V. 804 is thus bracketed, as spurious, in the Glasgow folio; on which *Schutz,* in his second edition, says "*Hunc versiculum spurium esse, jam olim monueramus.* ASSENSIT PORSONUS, *versiculum uncis includendo.*"

An assertion so roundly made ought to be true:—but what is the fact? Simply this; M. *Schutz,* in his first edition, says not one word of the spuriousness of the verse, but writes on it with every appearance of believing it to be as genuine as any verse in Æschylus.—His notes shall be transcribed, at full length;

length; and the reader is requested to verify our quotation by looking into the book itself: for, without actual inspection, it is not easy to believe that a writer can be so infatuated with the love of falsehood, as to indulge in it at the price of certain detection.

"VARIETAS LECTIONIS. V. 806 (804 *Pors.*) βασιλέες] βασιλεῖ *Ald.* βασιλεῖς *Rob. Mosqu.* 1. 2. *Guelf.*"

COMMENTARIUS. *Clarius jam nuntius quod acciderat eloquitur:* Urbs quidem servata est, reges autem fratres ipsi se invicem suis manibus occiderunt. *Abreschius contulit Sophocli Antig. v.* 177.

——— ἐκεῖνοι πρὸς διπλῆς μοίρας μίαν
Καθ' ἡμέραν ὤλοντο, παίσαντες τε καὶ
Πληγέντες αὐτόχειρὶ σὺν μιάσματι.—"

In the collation of the Glasgow folio, *Schutz*'s Æschylus, III. p. 362. is this statement:

"V. 806. [804. *Pors.*] *uncis inclusus, ut spurius.*" [Not a word of *ut ipsi monueramus.*]

M. BOTHE's note shall be also quoted, that we may secure an opportunity of giving him just and unqualified praise:

'754 (803. Pors.) *Post hunc versum v. legitur:*

Πόλις σέσωσται, βασιλέες δ' ὁμόσποροι
ἄνδρες, *etc.*

quæ a dumbrata ex versu 822. (*i. e. ed. Schutz.* 820. *Pors.*) *hoc autem loco ineptissima sunt. Uncinis inclusit Porsonus.*'

To return to the Supplices.

V. 316. Δαναός. ἀδελφὸς δ' ἐστὶ π. *Scaliger apud Abresch. Stanleius.*

317. καὶ τοῦ δαναοίγε, *Ald. Rob.* καὶ τοῦ γε Δαναοῦ, *Turn. Steph. Canter.* ἀφώνω *Ald.* ἀφθόνῳ *Rob.* εὐφωνῳ *Turn. Steph. Canter.* In all the editions, V.V. 316, 317. are given to the same speaker.——*Schutz* very rightly publishes Stanley's and *Scaliger*'s emendation: but still the passage is corrupt: for how can *Danaus*'s name be *Ægyptus?* *Scaliger* therefore farther corrects, καὶ τοῦ γ' ἀδελφοῦ,—very well as to the sense:—*Sed omnia præ* PORSONIANA *lectione sordent*;—

K. Δαναός. ἀδελφὸς δ' ἐστὶ πεντηκοστόπαις.
B. Καὶ ΤΟΥΤΑ' ΑΝΟΙΓΕ τοὔνομ' εὐφώνῳ λόγῳ.
K. Αἴγυπτος.

δαναιγε being once changed by a very common error into δαναγε, the οι, which was written over the word or in the margin as a correction, was taken into the text as if it had been intended for an addition. This mixture of an error and its correction is not unfrequent: in the *Choëphoroe*, V. 997, where *Robortellus* has δρύτης and *Turnebus* δροίτης, *Aldus* gives δρυοίτης,

i. e. δροίτης, *tacente, ut solet, Schutzio.* *Schutz,*

Schutz, in his *Commentary*, says, "*Vulgatam lectionem—etsi Stanleius videri poterat sic satis bene emendasse;——Multo tamen præstabilior est ea, quam Porsoni textus exhibet*, sive eam ex codice aliquo hauserit, *sive sua aut alius Critici nescio cujus conjectura indagatam receperit.*"

If this editor had designed to inspect *Aldus* and *Robortellus*, which he boasts * of having diligently collated, he might have guessed the source whence τοῦδ' ἄνοιγε was drawn: but such is his diligence, that he has not given a single variation of the editions in this verse.—M. Bothe publishes V.V. 316, 317 exactly as Mr. Porson, but without a word of a note.

Two verses previously, he prints παυσαφοῦν, a word of his own making, for πάνσοφον, and remarks; 'V. πάνσοφον, *nimis absurde, nam si Danai nomen ignoret Pelasgus*, ignorat autem, *quomodo significationem verbi sciat.*" This leaden shaft is levelled at Stanley; who had said, *quasi* Δαναὸς *a* δαῆναι, *scire*:—but here is no ignorance, except in the present editor. *Pelasgus* questions the *Chorus*, to know, from their account of transactions with which he is himself acquainted, whether they are the persons whom they profess to be.

V. 673. Thus Stanley's text:

μηδέ τις ἀνδροκμὴς
λοιγὸς ἐπελθέτω,
τάνδε πόλιν δαΐξων,
ἄχορος κίθαρις
δαιρυογόνον Ἄρη
ζοάν τε δήμων ἔξω παίζων.

673. μὴ θέτις *Ald.* μήτε τὶς *Turn.* μηδέ τις *Rob. Steph. Cant.*
675. δαΐζων *Ald. Turn.* δαΐξων *Rob. Steph. Cant.*
676. κίθαρις *Ald. Rob. Steph. Cant.* κιθάρης *Turn.*
677. Ἄρη *Ald. Turn. Steph. Cant.* Ἄρην *Rob.*
678. δῆμον *Ald.* δήμων *Rob. Turn. Steph. Cant.*

The first critic who contributed to the restoration of this miserably depraved passage was Stanley:—"*Omnino levi τοῦ* A *in* Λ *permutatione veram hic restituimus lectionem, legendo scil.* ἐξοπλίζων. *Ita enim et infra loquitur, V.* 710. (696 *Pors.*) πρὶν ἐξοπλίζειν Ἄρη. *et hujus Tragædiæ*, V. 103. (97. Pors.)

——— ζίαν
δ' οὔτιν' ἐξοπλίζει."

This correction is approved, *certatim*, by *Pauw*, Heath, and *Schutz*, who adopt it.

* 'Collatis——ac diligenter excussis Æschyli tragædiarum editionibus ad unam omnibus.'— Præf. p. viii.

Next comes *Pauw.*—*Vs.* 691. (678 *Pors.*) *facem preferente Schol. bene restituit* Pauwius, *pro* Βοάν τε δήμων *scribens* Βοάν τ' ἔνδημον. ABRESCH. Heath approves, and *Schutz* adopts. *Schutz*, however, takes no notice of Aldus's δῆμον. The words of the Scholiast are, Βοάν τε δήμων] ἐμφύλιον μάχην, τήν [*f. leg.* ἢ τ'ν] ἐπὶ τοῖς ἀπολωλότι Βοάν.

Now let Heath be heard: "*Neque metrum hujus versus satis constat nec sententia. Proculdubio legendum est,*

Αχορος ακιθαρις

Emendationem hanc plane stabiliunt ista Sophoclis *in* Œdip. Colon. *v.* 1286, 1287.

Οτε μοιρ' ανυμεναιος
αλυρος αχορος αναπεφηνε.

Αλυρος *apud* Sophoclem *idem prorsus valet ac hic* ακιθαρις."—*Schutz* adopts this remark, with very great reason, although Heath should have gone farther, as will appear from the Glasgow text:

μηδέ τις ἀνδρομὴς
λοιγὸς ἐπελθέτω,
τάνδε πόλιν δαΐζων,
ΆΧΟΡΟΝ, ΆΚΊΘΑΡΙΝ,
δακρυογόνου Ἄρην
Βοάν τ' ἔνδημον ἐξοπλίζων.

Now indeed Æschylus speaks; and it would not be easy to shew any passage in which conjectural criticism is more signally triumphant: for thus writes Plutarch:—ἡ δὲ ἀρειμένιος αὕτη λεγομένη καὶ πολεμικὴ [μανία] παντὶ δῆλον ὅτι τῷ θεῷ ἀνίεται καὶ βακχεύεται,

Ἄχαριν, ἀκίθαριν, ἀκ * * * γονον ἀρ * * * τᾶτε δῆμον ἐξοπλίζουσαν. *Erotico* p. 758 F.—Read, ΔακΡΥΟγόνον Ἄρην ΒΟάΝ τ' ἐΝδημον ἐξοπλίζουσα. The quotation was pointed out by Prof. Porson, in his note to *Phœnissæ* 800 *.

It would seem that the exquisite beauty of the verses, as they stand in the Glasgow edition, might have disarmed even M. BOTHE of his rage: but no such thing: thus he attacks them:—

Ἄχορος, ἀκίθαρις, δακρυογόνον ἄρην
Βοάν τ' ἔνδημον ἐξεπαίρων.

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* As for this passage in Plutarch, it never entered even into the dreams of *Schutz!* His note thus states his opinion:

"Pro ἄχορος *et* ἀκίθαρις *Porsonus* ἄχορον *et* ἀκίθαριν *in textum recipit, ut ad* Ἄρη *referatur. Quod quamquam per se haud ineptum est, tamen vulgata quoque codicum lectio habet quo se tueatur.*"

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The note is this:—'V. ἐξοπλιζων, *e Stanleii conjectura; sed codd., mendose quidem,* ἔξω παιζων, *et mox sequuntur persimilia* πρὶν ἐξοπλίζειν Ἄρη, *ut hæc ferri vetet nostri copiosa eloquentia.*'—On the preceding verse, it is said, V. Ἄρη, *male, nam de bello supra dictum* 596. (628 *Pors.*)—Whoever deserts Stanley and Porson deserves to follow BOTHE.

One quotation from the Agamemnon, and we have done:

V. 1333. Τό μὲν εὖ πρᾴσσειν ἀκόρεστον ἔφυ
πᾶσι βροτοῖσιν· δακτυλοδεικτῶν δ'
οὔτις, ἀπειπὼν εἴργει μελάθρων.
μηκέτι δ' εἰσέλθῃς τάδε φωνῶν.

M. BOTHE publishes, —— δακτυλόδεικτον
Δ' οὔτις ἀπειπὼν εἴργει μελάθρων.
Μηδενὶ δ' ἐσθλὸν τάδε φωνῶ.

δακτυλόδεικτον is Stanley's conjecture. We would read the sentence thus:—

Τὸ μὲν εὖ πράσσειν ἀκόρεστον ἔφυ
πᾶσι βροτοῖσιν· δακτυλοδείκτων δ'
οὔτις ἀπειπὼν εἴργει μελάθρων,
ΜΗΚΈΤ' 'ΕΣ ΕΛΘΗΙΣ, τάδε φωνῶν.

Prospera fortuna nunquam satiantur mortales:—neque eam beatorum quispiam pertæsus domo abigit, hoc dicens, NE HUC REVERTARIS.

Æschylus uses τάδε, or its equivalent, in this manner:

Choëph. 311. ΔΡ'ΑΣΑΝΤΙ ΠΑΘΕΙΝ
τριγέρων μῦθος Τ'ΑΔΕ ΦΩΝΕΙ.

Persæ, 114. Ταῦτά μοι πελαγχίτων (στροφή.)
φρὴν ἀμύσσεται φόβῳ,
'ΟΑ' ΠΕΡΣΙΚΟΥ ΣΤΡΑΤΕΥΜΑΤΟΣ,
τοῦδε μὴ πόλις πίθη—
ται κενανδρ—
ον μέγ' ἄστυ Σουσίδος,
καὶ τὸ Κίσσινον πόλισμ' (ἀντιστρ.)
ἀντίδουπον ἔσσεται *,
'Ο'Α, ΤΟΥΤ' 'ΕΠΟΣ, γυναικοπλη—
θὴς ὅμιλος ἀπύων,
βύσσινοις δ'
ἐν πλοις πέσῃ λακίς.

M. BOTHE writes, v. 117, τοῦτο for τοῦδε, which deserves attention. At all events, τουδε cannot belong to στρατεύματος.—The strophe and antistrophe have been given, that the true di-

* *Lege ex viri longe doctissimi emendatione, quam ut ipse brevi tueatur optandum est,* Α'ΙΣΕΤΑΙ.

vision of the verses might be shewn. A *Cretic* is sometimes thus intermixed with short *trochaics*. See the last chorus of the *Supplices*, as arranged in the Monthly Review, Jan. 1798, article *Butler's Musurus*.—*Agam.* 684, 702, read,

μή τις, ὅντιν' οὐχ ὁρῶ—
μεν προνοί—
αισι του πεπρωμένου ——
Μῆνις ἥλασεν, τραπε—
ζας ατί—
μωσιν ὕστέρῳ χρόνῳ—

In the *Persæ*, 'Ο'Α is of course *extra versum*. It might as well, or better, have been written in a line by itself.

At last, then, we close this book.—From the samples which have been produced, some estimate may be formed of the nature of M. BOTHE's innovations: but of their extent no idea can be given, except by printing so much of the text as would cover a quantity of paper that we cannot in conscience devote to such a performance.

Before we part with this editor, however, let us pay him one sincere and merited commendation. If he be more precipitate and more confident than *Pauw*, he is at least free from his petulance and acrimony. He is always good-humoured. He rightly considers that all critics are not BOTHES; and from the elevation of his genius, he looks down with placid composure on Porson, Stanley, and other dull mortals, who drudge in the inferior regions of sense and learning:—who submit to read before they correct, and to think before they write.

Do..ee. 1st Art.

ART. X. *Monumens Celtiques*, &c.; *i. e.* Celtic Monuments, or Inquiries concerning the Worship of Stones, preceded by an account of the Celts and the Druids, and followed by Celtic Etymologies. By M. CAMBRY, of the Celtic Academy, of the Imperial Society of Agriculture, &c. Dedicated to his Majesty the Emperor and King. 8vo. pp. 471. and 7 large Plates. Paris. Imported by De Boffe.

IT is doubtless worthy of great nations and enlightened rulers to avail themselves of all the means which they possess, in order to illustrate their antiquities and early history; and much commendation is here bestowed on the encouragement afforded by the new Imperial government to researches concerning the Celtic language and monuments. The establishment of the institution, indeed, of which mention is here made, shews that its Imperial patron covets every species of glory; and we shall be glad to learn that the objects of it are pursued with zeal

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and diligence, being convinced that it is a field not yet sufficiently explored, and of which no corner should be left unexamined.

From some passages in this volume, it would seem that the Bretons are not less zealous for national honor and superior antiquity, than our worthy fellow-subjects of the principality of Wales; and in the present writer, though not a Breton himself, their pretensions meet with a warm and intrepid advocate. A Celtic monument in his neighbourhood, and an accidental excursion into the vicinity of Carnac, (the Stonehenge of Brittany,) gave to his studies their present direction. He states that the results disclosed in this work are the fruit of assiduous labour, lucky chances, and long excursions; and they lead, he says, to a new course, it being clear that, to this day, history has not followed the track which would conduct us to truth:—but why are we at this period to expect new discoveries? 'Because the restraints imposed on men in past times exist no longer; the means of study and of criticism are infinite; the sciences and all the arts are highly advanced; we direct our attention to matters which have been neglected until our own days, and new views lead to new results. In grand revolutions, all is in motion. Under the auspices of the genius which presides over and outstrips the age, great progress is to be expected in all the objects of liberal pursuit.'—Very much the reverse of all this, however, has been the case in the interval which has transpired since this volume has seen the light: for the genius which presides over the age has spread desolation through those districts of the globe, in which mental cultivation had reached its highest pitch;—we refer to the North of Germany.

M. Cambry asserts that the antient Celtic, the Breton, the Welsh, and the Erse, form one and the same language; he also maintains that the Armorican Bretons, having expelled the Romans, were never subjugated by the Franks; and that their country was not included in the partition between the sons of Clovis. *Pasquier* says; "Our Bretons have always been military, and the only people to whom the domination of the Franks never extended. Defeated by Clovis, Chilperic, and Dagobert, they have been tributary, but never were subjugated." The Bretons had even frequent wars with the Franks: but Dagobert prohibited all communication between the two people, in order to prevent his subjects from emigrating, Brittany enjoying the blessings of commerce and abundance, while its government never debased its coinage. The author then observes that Brittany dates its decline from its union with the crown of France, in consequence of the

marriage of its last Duchess Anne. The Bretons, he informs us, never ceased from attempts to recover their independence; their country was in consequence regarded with a jealous eye by the kings of France; and its flourishing state, its manufactures, commerce, and industry, very soon disappeared.

Our Cambrian countrymen, we have understood, maintain that their language is the primæval one; and therefore, we suspect, they will not be very well pleased with the moderate pretensions asserted by their present advocate, who only contends on behalf of their dialect that it is the parent of all those of Europe:

'Let not,' he says, 'this claim be disregarded because the claimants now form an inconsiderable tribe, are poor, ill-clothed, and ill-accomodated; for it cannot be denied that Brittany constituted a large portion of the antient residence of the Celts; that it never was subjugated; that neither admixture nor emigration ever corrupted its language; and that the dialect of Brittany at this day is that of the antient Gauls. Is it then extraordinary that we should find Celtic etymologies, and those of other tongues, in the very language which the Celts themselves spoke?

'All the Gallic words which are to be found in antient writers are at present current in the language of Brittany, and in that of the principality of Wales. The Romans, during their residence in Gaul, altered some Celtic words and gave them different terminations, but the basis of the language remained unchanged.

'The conviction of the antiquity of the language now spoken in Brittany, Wales, and some districts of Ireland and Scotland, has determined some men, zealous for the glory of the Celts their ancestors, to institute inquiries into their language and history; to collect together the monuments which illustrate their country; and to found a Celtic academy. It is proposed by this body, 1. to make researches into the Celtic language, to give the etymology of all words which are derived from it, and especially of those which enter into the French; 2. to describe, elucidate, and engrave, all the remains of Gallic monuments which have reached our times. The society will regularly publish its memoirs.'

The writer highly extols M. JOHANNEAU for his researches and discoveries in etymology; who, he contends, has introduced into this science all the certainty of geometry. He was honored, we are told, with the friendship of *Latour d'Auvergne*, who bequeathed to him his Celtic library.

From the labours of this academy, the author promises 'the introduction of an improved geography, and of vast light into the antiquities of France; the thick veil which now conceals antient times is to be removed; and the monuments which belonged to them, with the customs which distinguished them, are about to re-appear.' We, however, do not expect from this field of inquiry, all the harvest which this sanguine writer

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anticipates; yet we rejoice that it is become an object of attention in France, and we hope that it will remain so till the ground is fully explored. That active and enterprizing people have investigated their Roman and Teutonic antiquities with laudable diligence, and with eminent success. Let them also endeavour to signalize themselves in regard to their Gallic antiquities, since it is most fitting that all which can be discovered relating to them should be brought to light.

The ingenious and judicious *Mallet*, in the introduction to his history of Denmark, invited attention to the distinction between the Celts and the Goths; a distinction which it appears to us very important to bear in mind in every thing that relates to European antiquities. That grand distinction, which the accounts of Cæsar and Tacitus sanction, is here not once noticed. Indeed, if we are allowed to form a judgment from this volume, we should conclude that the subject of Celtic antiquities is altogether a new topic in France; and that the proficiency made in it falls very short of that which this country can boast.

If it be admitted that the district now called Brittany was never subdued by the Franks, it cannot be denied that it was completely reduced by the Romans; and what proofs can this writer bring that the language of Brittany, as well as that of other parts of Gaul, did not become wholly Latin? Or how does he prove that all who speak the Breton language are not the descendants of emigrants from this country? The testimony of tradition is strong on the subject, and the change of name which the country underwent strongly corroborates it. We think that the presumption that the modern Bretons are the descendants of British emigrants is much stronger than that which represents them as original Gauls; and the extraordinary resemblance of the two dialects very much supports the latter hypothesis. The Welsh and the Bretons are able to hold intercourse together, and in a very short period become conversant with their respective dialects: but we believe that this is by no means the case with regard to the Welsh and those who speak the Irish and Highland dialects; the two latter of which bear a very close affinity, while they have very little similarity to the Welsh and the Breton. We form our judgment, however, on a comparison of printed specimens of each; and we are aware that the rules of construction in these languages render this test far from satisfactory.

The most interesting specimen of the Celtic remains now discoverable in France is unquestionably the grand Cromlech of Carnac, situated near the burgh of that name, about three leagues from the city of Auray, in the department of Morbi-

han. It stands near the sea, and the adjoining country is the most wild and barren that can be imagined. This singular monument, though presenting little of minute resemblance, exhibits all the general characteristics of Stone-henge; the stones are equally massive, but they are differently ranged; those of Carnac stand singly, and run in lines as well lengthwise as transversely; the distance between each stone in the one way being from twelve to fifteen feet, and in the other, from thirty to thirty-three. The author is of opinion that this marvellous assemblage of stones bore some relation to astronomy; and among the traditions respecting it, he deems that to be the most rational, which ascribes its formation to the annual addition of a stone at the time of the summer solstice: a practice which he compares with the Roman usage of inserting, every year, a nail in the door of the temple of Jupiter. The highest stones of Carnac measure in height from twenty to twenty-two feet; they vary considerably in breadth and thickness: but among them is one which is twenty-two feet high, twelve wide, and six in thickness, the weight of which is calculated at 250,000 pounds. The number of stones is made to amount to four thousand: but they are said to have been more numerous formerly, and to have covered upwards of three leagues coastwise.

The aspect of these shapeless masses is stated to be most singular; the assemblage stands alone in a large plain, without trees or shrubs of any kind; they rest on a basis of sand, which presents not a fragment of a stone nor even a pebble; they are in equilibrium, without any thing like a foundation; and many of them are moveable. Engravings of the whole, under different points of view, accompany this volume; and, aided by the descriptions which it contains, they are here said to furnish an accurate representation, though they must necessarily fail in exciting the impression communicated by the original.

M. Cambry observes of these rude monuments,—the dolmins, the cromlechs, the erect stones, the high places shaded by venerable oaks, sanctified by the presence of a god which was adored in the silence of the night,—that they were the forerunners of the altars of marble, the elegance of which we admire; of the statues of Phidias, the temples of Pestum and of Sicily, of the Pantheon, of the temple of Theseus, the tomb of Mausolus, the pyramids of Egypt, and the temples of Abyssinia, and of Jupiter Ammon.

In a work dedicated to *Bonaparte*, it was to be expected that our country and its inhabitants would be made subjects of abuse and invective: but nothing can be more wretched of

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that kind than the attempts of this writer. He envies us the fame which our island enjoyed in Pagan times as a druidical school, and as the channel through which that discipline passed into Gaul; and he strips it of that distinction, by referring the Britannia mentioned by Cæsar to the modern Brittany, though it is well known that the latter country was never so designated till long after the time of that conqueror. The reasonings are too flimsy, and the authorities too slight, by which he endeavours to support this paradox, to render it necessary to apply criticism to them.

The zeal of the author leads him to undertake a collection of the passages in antient writers which speak of the Druids; but it is by no means complete. Next follows an account of the Celtic monuments which still remain in those countries that were either temporarily or more permanently occupied by that vast population; and he then notices the resemblance between them and those of other rude nations. For the scanty Gallic remains which are to be found in his own country, he accounts by referring to the severe edicts which the kings of the first race issued against idols and their worshippers.

M. Cambry's extravagance of hypothesis, and his profound malignity, are strongly exemplified in the following conjecture, which he gravely hazards. Having stated that the Dolmins, which are two stones, each standing endways, supporting a transverse one, were emblematical of treaties between different tribes, he observes; 'Stone-henge is perhaps the theatre of oaths of fidelity taken in antient times by each tribe of Albion to the antient Bretons of the continent. Each tribe erected its respective Dolmin as a testimony of the stability and eternity of the engagements into which it entered with its lords.' Has his august imperial majesty a mind sufficiently little to receive any delight from these puerile extravagancies?

In a part of this volume composed by M. Johanneau, he promises to point out in the early numbers of the memoirs of the Celtic Academy, the books which must be studied in order to attain skill in Celtic antiquities. He states that he is anxious to gain proselytes to this pursuit; his devotion to which, he tells us, he acquired from *Latour d'Auvergne*. It was from the conversations of the latter, which were particularly animated, on the importance of this language, which he had learned from his birth, that M. Johanneau was taught its value and utility; as also from his excellent work styled *Origines Gauloises*, and above all from his *Glossaire Breton Polyglotte*, printed at Bayonne in 1792, a production superior even to the *Origines*:

'The Swedes and Danes,' says the same person, 'study the language of the Edda, in order the better to know their own and their national history. With the same views, the Germans study the Teutonic, and the English, the Welsh and Anglo Saxon; but we, more frivolous and less zealous for national glory, despise what we neither know nor desire to know. *Le Pelletier*, *Pezron*, *Gebelin*, *Latour d'Auvergne*, have in vain laboured successfully in this field; their useful and curious writings are little sought or known; our academies make dictionaries without ever consulting the labours of these eminent persons; and much less do they think of studying, like them, the original language of Gaul, whence those meritorious literati have drawn their valuable discoveries.'

If the Latin was the prevailing dialect at the period of the invasion of the Franks, it follows that the modern French is, for the most part, a mixture of that language and the Teutonic; and that the study of the Celtic can only be of limited use in illustrating it. We by no means, however, desire to damp the zeal of the two persons to whom we are indebted for this volume. The pursuit is liberal, and may be in various ways beneficial; and we shall be glad to see them discard their present errors, and attain a degree of proficiency which, without an academy, has been reached in the country which they are so studious to degrade.

Jo.

ART. XI. *Nova Acta Societatis Latinæ Jenensis. Edidit* D. HENR. CAROL. ABR. EICHSTÄDT. *Volumen Primum.* 8vo. Lipsiæ. 1806. Imported by De Boffe. Price 6s.

THIS first volume of a new Jena Society resembles in point of merit many which, in the course of our long literary life, we have observed endeavouring to attract public notice, and general patronage: but which, from a want of judgment in the conductors, or of learning in the writers, have soon felt their career checked, and have never reached the goal at which their aspiring hopes led them to suppose that they should certainly arrive.—Of such failure, the real cause seems to be that the authors are most commonly fonder of *writing* than of *reading*; and that they are more ambitious of teaching the world, than of acquiring the stock of knowlege which is necessary for so arduous a duty. In the present instance, therefore, we shall content ourselves with little more than enumerating the articles which the volume contains; since minute criticisms on each would occupy more space than we can allot to these compositions.

De Archyta Tarentino Disquisitio, à C. G. BARDILI.—A jejune essay on the antient philosopher of Tarentum; respecting

whose works, Fabricius has written in his Bibliotheca Græca, Vol. I. p. 493. Edit. Vet.

LUD. FRID. HEINDORFII *ad H. C. A. Eichstaedtium Epistola Critica, in Platonis Theætetum.*—Plato's Theætetus offers abundant opportunities for the genuine critic to display his skill, either by illustration or correction. M. HEINDORF's emendations, however, afford but slight marks of an active and vigilant reader of Plato:—*sunt mediocria, sunt mala plura.* The expression *somniandum cum Stephano*, p. 21. is coarse, and presumptuous in the extreme, when applied by L. F. HEINDORF to the immortal *Henry Stephens.*

PHILIPPI BUTTMANNI *Criticæ Annotationes in locos quosdem Ciceronis.*—These alterations are proposed in passages from Cicero's Epistles *ad Famil.* 4. 15.—*Brutus.* 16. 22. 40. 66. 79. 89.—*Orat. in Verr.*—*Pro Lege Manil.*—*Pro Cluent.*—*De Lege Agraria.*—They are trifling.

FRID. GUL. STURZII *de Vocabuli γόης significationibus.*—This is an ingenious essay. The writer of it has already appeared before the public, as the editor of the Fragments of Pherecydes.

De Friderici Sylburgii Vita et Scriptis, Oratio dicta in Electoris Hassiaci Natalitiis, 1803. *Marburgi.* *A* GEO. FRID. CREUZERO, *Litterarum Græcarum et Eloquentiæ Professore.*—An interesting memoir of a truly profound scholar. We looked in vain, however, for some critical examination of his labours, and some account of his plans, as an editor. His erudition demanded such an investigation. Every scholar must hear with respect the honoured name of *Frederick Sylburgius.*

De Livii aliquot Codicibus Helmstadiensibus. Scripsit CHRIS. THEOPH. WERNSDORF, *Professor Helmstadiensis.*—These lections are not of high importance: but we are glad to see them published; and we recommend it to Professor WERNSDORF to complete these collations.

G. G. BREDOW, *Professoris Historiarum Helmstadiensis in Ciceronis, Sophoclis, Plutarchi aliquot locos, Criticæ Observationes.*—In the Electra of Sophocles, edit. *Brunckii*, Professor BREDOW assigns v. 823. 4, 5, 6, to the chorus, 827 to Electra, and leaves the remainder of the Strophe as it stands in *Brunck.* In the antistrophe, he reads 843.

Chorus. Φεῦ δῆτ· ὀλοὰ γὰρ ἐδάμη
844-8. Electra. Ναὶ. ἴδ, ἴδ'.——ἀναρπασθείς.—

We see little ingenuity in this proposed assignment of the verses 823—6 to Electra, and great disingenuousness in not stating

stating that the old books, and *Erfurdt*, have so published them —The change at the close of the antistrophe is very disputable.—In 837, the margin of *Turnebus* gives γοῦν for γὰρ, which will restore the true measure, as a long syllable is demanded.

The metres ought to stand thus:

Strophe. 824.

1. Ποῦ ποτε περαυνοὶ Διὸς, ἢ
2. Ποῦ φλέθων Ἅλιος, εἰ ταῦτ' ἐφορῶν—
3. τες κρύπτουσιν ἔκηλοι;
4. ἔ, ἔ, αἰ, αἲ.
5. Ὦ παῖ, τί δακρύεις; φεῦ.
6. μηδ' ἐν μέγ' αὐσης ἀπολεῖς· πῶς;
7. εἰ των φανερῶς οἰχομέ-
8. νων εἰς Ἅιδαν ἐλπ.δ' ὑπ-
9. οιξεις, καὶ' ἐμοῦ τακομέ-
10. νας μᾶλλον ἐπεμβάσει.

METRA.

1.	- ∪ ∪ ∪ - | - ∪ ∪ -			1. Glyconcum Polyschematist.
2.	- ∪ ∪ - | - ∪ ∪ -	- ∪ ∪ -		2. Choriamb. trim. acatal.
3.	- - - ∪ | ∪ - -			3. Phalæceum.
4.	*Extra metrum.*			4.
5.	- - ∪ ∪ | - - -			5. Ionic. a Majore dimetr.
6.	- - ∪ ∪ | - - ∪ ∪	- -		6. Ionic. a Maj. trim. catal.
7.	- - ∪ ∪ | - - ∪ ∪			7. Ionic. a Min. dim.
8.	- - ∪ ∪ | - - ∪ ∪			8. Idem.
9.	- - ∪ ∪ | - - ∪ ∪			9. Idem.
10.	- - ∪ ∪ | - - -			10. Idem.

In V. 5. *and* 10. *Molossus secundam occupat; et in V.* 6. *Molossus catabet. tertiam.*

The Ionica a Majore may be divided into tetrameters, instead of dimeters.

Some passages in Cicero and Plutarch are also criticized, for which the reader may consult the *Acta* themselves.

Carmen Sæculare supremo Sæculi XVIII. *die, dictum a* FRIDER. ROTH, D.—This *Carmen Sæculare* is written in Hexameters, and fills above five pages:—but the verses did not merit publication.

Carmen Diogenis Laertii de Eudoxo, Lib. VIII. fin. Metro suo restitutum. A G. F. GROTEFEND, *Prorectore Francofurtensis ad Moenum.*—It is singular that these Galliambics of Diogenes should have never been rightly arranged by any of the critics. Professor GROTEFEND has exhibited them very nearly according to the laws of that singular measure;

Ἐν

Ἐν Μέμφει λόγος ἐστὶν προμαθεῖν τὴν ἰδ ην
Εἴδοξον ποτε μοῖραν παρὰ τοῦ καλλικέρω
Ταύρου. Κοὐδὲν ελεξεν· βοῖ γὰρ πόθεν λόγος;
Φύσις οὐκ ἔδωκε μόσχῳ λαλον Ἀπιδι στόμα.
Παρὰ δ' αυτὸν λέχριος στὰς ἐλιχμήσατο στολὴν,
Προφανῶς τοῦτο διδάσκων, ἀποδύσει βιοτὴν
Ὅσον οὔπω. Διὸ καὶ οἱ ταχέως ἦλθε μόρος,
Δεκάκις πέντ' ἐπὶ τρισσαῖς ἐσιδόντι πλειάδας.

In the first line, the Professor gives ἐσῖι for ἐσῖιν, which injures the metre; as ΠΡ can scarcely make a final iota long. He, however, doubtless imagines that it may; since he reads the last line thus:

Δεκακις πεντε γ' ἐπὶ τρεῖς ἐσιδόντι πλειάδας,

in which the last syllable of ἐπὶ is lengthened before TP. This has an aukward appearance in Lyrics. The books have πέντε ἐπὶ, and the old *botcher* γε or γ' looks queerly after πέντε. Δεκάκις γε, if the metre had been sound, would have been more to the purpose. We have given the line above as corrected by a most learned friend.

Frid. Aug. Bode *de Summa Poeseos Perfectione in Dramate Græcorum exhibita Disputatio.*—The Greek stage is a subject highly interesting to all scholars. Little praise, however, can be bestowed justly on this oration, or essay, which contains no novelty, and in which the author has displayed little skill in his use of old materials. Who can be instructed by a page or two of Aristotle's Poetics, from a Latin translation: by a blind reference to Plato, (*in loco quodam Platonis*); and by a citation from the *Ars Poetica*, respecting the duties of the chorus?

Henr. Caroli Abr. Eichstadii *Eloqu. et Poes. in Acad. Jenens. Professoris, in Plutarchea quædam e Poetis hausta Animadversiones.*—Why will not these *Professores* labour to understand a little of Greek prosody, before they venture to meddle with Greek poetical fragments? The immolation of *Jo. Clericus*, after the publication of his Menander, at the altar of True Learning, though Bentley was the *Immolator*, strikes no terror into this hardy race!—Let the critic mark, as he reads, these verses, published by Professor Henry, Charles, Abraham Eichstädt:

Menander. Αλεξάνδρου τοῦ βασιλέως πλέον πεπωκας,

and, Γέλωῖι πρὸς τὸν Κύπριον ἐκθανούμενος.

which by chance will scan.—Again,

Τι δ' οὐ πρὸς τοῖς ἐμοῦ κρείττους ἅπει,
Ἐμοι δὲ μὴ παῤέχεις πραγμαῖα;

In

In *Wyttenbach*'s edition of Plutarch, I. p. 322.

Προς τους ὑποτυχὼν ἀν τις ἔιποι,
Θεὸς δέ σοι πῆμ' οὐδὲν, ἀλλ' αὐλὸς αὐλῷ,
σύ σοι, καὶ ἡ διὰ την ἀπαιδευσίαν ἄνοια καὶ
παραφροσυνη.

"*Quibus hoc dicto occurrere non ineptè liceat,*
Non tibi Deus nocet, sed ipse tu tibi
Officis, et tua malè instituti vecordia."

Prof. EICHSTÄDT proposes for αὐλῷ to read συ σοι; and he states that Plutarch alluded to Sophocles, Œd. Tyr. 387. (Brunck. 379.)

Κρέων δέ σοι πῆμ' οὐδὲν, αλλ' αὐλὸς σύ σοι.

This is of a better stamp; as is the reference to Simonides, on the same work of Plutarch, p. 315. where, however, *Wyttenbach* had observed, *dictio poetam sapit.*

In Plutarch's *Amatorius*, and in his *de Tranquillitate*, the Professor cleverly detects a reference to the Bacch. of Euripides, 66.—He adds an emendation or two, and concludes his paper with asserting that a passage in Plutarch's *de cohibenda ira* may readily be reduced to trimeters, as it is taken from some comic writer.—It is to be regretted that he has favoured his readers with the Iambics.

Joh. Frid. Christii, Professoris quondam Lipsiensis, Anecdota quædam in gratiam Christiani Felicis Weissii, descripta a FRID. VOLGANGO REIZIO.—These inedited extracts from Professor *Christius*'s papers might have remained unpublished, without occasioning any bitter lamentations in the literary world.

Alcæi Hymnus in Mercurium, e fida Horatii (Od. I. 10.*) versione, quantum fieri poterat, restitutus a G. F.* GROTEFEND, *Gymnasii Francofurtensis Prorectore.*—Horace's five Latin Sapphic Stanzas are here translated into what M. GROTEFEND pleases himself with supposing to be five Greek Alcaic Stanzas!—This *Prorector Gymnasii Francofurtensis* will probably be surprised when he is informed that no one of these stanzas exhibits its third verse formed in the mould of Alceus:—"So Grecian, yet so Latin all the while!" In the fragments of Alceus, a sufficient number of these third verses is preserved, to assure us that there was invariably an *Iambus in tertiâ sede*, and never a *Spondeus.*

In the Monthly Review for January, 1798, p. 8. some remarks on this measure were offered to its learned readers; in which it was proved that in Horace the FIFTH syllable was always LONG, and in Alceus always SHORT; or that in the latter

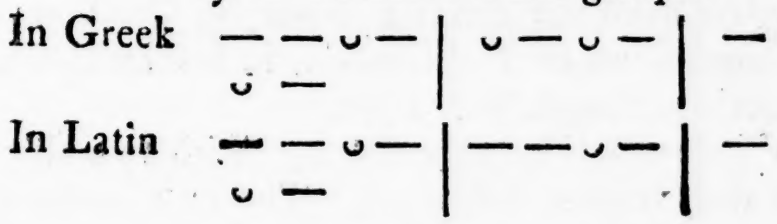
latter there was an *Iambus* in the third place, and in the former a *Spondeus*.

Alceus. Apud. Herocl. Pont.

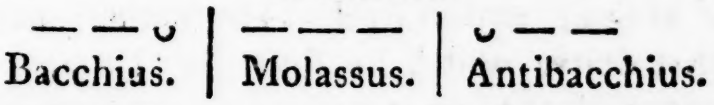
Λαῖφος δὲ πᾶν ΖΑΔΗλον ἤδη

Horace. I. 9. 3.

Sylvæ laboRANTES geluque



or rather:



Let the reader now peruse the third verses of *Prorector* GROTEFEND's Alcaic Stanzas.

3. Φωνᾷ πεπαίδευκας περίφρων.
7. Σοφόν τε κλέπτειν ὅσσ' ἄραρεν.
11. Ὡς παῖδ' ἐνίσσων ἦν, φαρετρας.
15. Λέλαθ' Ἀτρείδας Θεσσαλῶν τε.
19. Γείδωλα χρυσέια, θεοίσιν.

It surely cannot be denied that the *Prorector* had just grounds for prefixing ALCÆUS RESTITUTUS to his composition!

GREG. GOTTL. WERNSDORF, *A. M. et Scholas Numburg. Cathedralis Rectoris, Animadversiones Criticæ in Ciceronis Orationes, pro Ligario, pro Rege Dejotaro, et pro Lege Manilia.*—

In the *Orat. pro Ligario.* C. 7. for *ita quidem aiebat,—opponebat*, M. WERNSDORF would read *e MSS.—ita quidem agebant, ita—opponebant.*—Again, for *Ernesti's illum voluisse—quam aliquam maluisse*—he defends *ullum*, and *aliquem se*, the lections of our old friend GRÆVIUS.—We must once more refer to the *Acta*, for a full indulgence in these critical animadversions.

Ciceronis locos nonnullos Libri I. de Officiis et Lælii emendavit atque illustravit AUG. GOTTH. GERNHARD, *LL. AA. M. Schol. Cathedr. Numburg. Conrect. Soc. Lat. Jenens. Sod.*—From p. 259. to p. 270.—Slight work this, and published, perhaps, for the use of *Corrector* GERNHARD's scholars!

IO. CHRIST. WERNSDORFII, *quondam Consiliarii Aulici et Eloqu. ac Poes. P. P. O. in Academ. Helmstad. de Constantiniana Daphne in Numo Constantini M. Commentatio.*—These remarks extend from p. 270. to p. 312.—The commentary will invite the attention of those readers who pursue the amusing and useful study of coins and medals.

De

De Charistiis Romanorum et succedente iis in Ecclesia die Cathedræ vel Epularum S. Petri. Meletema Io. CRISTIANI WERNSDORFII, &c. &c. &c. This paper contains some curious observations, and some display of reading. Why the author, however, made no use, in p. 348, 9. of *Valckenaer*'s learned remarks on the festival of Adonis, we cannot determine. M. WERNSDORF ought at all events to have referred to them, and to have introduced the citation from St. Cyril of Alexandria.—The annotation of *Valckenaer* is in his Edition of ten Idyllia of Theocritus, Lugd. Bat. 1772.

We are also presented in this volume with two short papers written in the German language. The first, *on the Hecate of the Greeks*, proceeds from the pen of Prof. Voss, author of a translation of Homer and Virgil. He endeavours to trace the origin of that deity, which he finds in Thrace, to shew the probable cause of the great variety of attributes bestowed on her, and to reduce them to some sort of unity. He adopts it as a principle, the truth of which is confirmed by the history of Hecate, whose image Pausanias found still in a simple shape at Ægina, that all deviations from the noble figure of man in the representation of deities owe their origin to later mystics and artists; and he considers it as singular that the triple Goddess has never been transformed into one multiplied by the sacred numbers seven or nine, or even by a hundred; that, though the name of Hecate is often used for Selene, Artemis and Persephone, we never find a triple Selene or Persephone, but often a three-headed Artemis mentioned; and that frequently by the side of Hecate, an Artemis is introduced and likewise three-headed.

The second German paper is a translation of *the first Olymtic Ode of Pindar*, in the metre of the original, by Professor GROTEFEND. If any modern language be capable of reflecting the true image of the Grecian bard, it is the German, which in its whole construction can probably boast of the greatest similarity to the Greek. Who can bear to read Pindar in French? or can we feel that we read Pindar while we read rhyme? Prof. *Voss* has the merit of having excited an emulation among his countrymen, for preserving the Greek poets, in translation, as much as possible in their original garb and spirit. M. GROTEFEND has chosen perhaps the most difficult task of a translator, in adhering closely to the rhythm of his original. Without entering into a minute criticism on single passages, we may allow that the version possesses simplicity and harmony, though in several parts of it the energy of the original is lost.

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